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HISTORY.

AN ACCOUNT OF THE FIRST INTRODUCTION OF THE GOS-
PEL INTO BRITAIN. BY THE REV. W. RICHARDS.

(Concluded from p. 231.)

IT has been alleged by those who appear to have paid most attention to, and to be best acquainted with this part of the British history, that the Druids very generally, or at least great numbers of them, embraced christianity upon its first promulgation in this island; and that the consequence was, as might be expected, that the christianity of the Britons, in time, took a tincture of Druidism. This will not appear at all strange or extraordinary, when we consider how much the religion of the Jewish christians was tinctured with *Judaism*, and that of the Platonic converts with *Platonism*: the case was probably similar with converts from most, if not all other sects. The apostles, while they lived, laboured to guard against this, but when they were gone, the difficulty of counter-acting it would doubtless become much greater. To this source may perhaps be traced most of the religious differences, errors, and squabbles among the christians of the first ages, if not also of latter times. The philosophers of different descriptions or of different schools, after having embraced christianity, would naturally feel an attachment still, at times, to some of their old favourite maxims and doctrines, and if they did not appear to them to be directly hostile, or absolutely irreconcilable to the principles of the new religion, would be very apt to wish they might be incorporated with it. On this ground we may pretty safely account for the rise and peculiarities of what is called *Pelagianism*. It is only christianity tinctured, or adulterated with Druidism. Among the favourite or leading tenets of the Druids (as we learn from the best authorities) the following were none of the least prominent:—“that in the state of humanity *good* and *evil* are so equally balanced, that *liberty* is enjoyed, and the *will* is *free*—that man has *ability* to attach himself either to the good or the

evil, and that he has *power* to co-operate with the Deity," &c. These are so very like what are said to have been the leading and distinguishing tenets of the Pelagians, that we may venture to conclude the latter to have sprung from them. It does not appear that Pelagius, who was a British christian, and whose original name was Morgan, or Morgant, was the founder or inventor of the religious system that goes under his name. When he went abroad to Rome, Africa, Jerusalem, and other parts, there is reason to believe that he only taught and defended the religious principles that prevailed, and which he had imbibed in his own country. He had been educated, it is said, in the college or monastery of *Bangor*, which, in all probability, had been originally a druidical seminary, and would continue still to inculcate, in some form or degree, many of the precepts and maxims of the old religion, and among the rest those above mentioned. As a pupil or student there he would naturally imbibe them, and when he went abroad, would as naturally promulgate and defend them: hence the rise or origin of that frightful *heresy* of Pelagius, about which there has been so much clamour and contention in the world ever since, and in opposing which the redoubtable Bishop of Hippo, commonly called Saint Augustine, rendered himself so celebrated. After all, may it not really be very fairly questioned whether the *druidism* of Pelagius, or the *platonism* of his opponent, was the most foreign from, or inimical to the religion of the New Testament? The mere opinion or authority of Augustine can determine nothing against Pelagianism; for it does not appear that he was either more pious, more honest, more wise, more learned, or more infallible, than his opponent. His chief advantage or superiority seems to have consisted in his having the civil and ecclesiastical powers, with the rabble or majority on his side; and that advantage or superiority Caiaphas also had, in his controversy with Jesus Christ, and the Jews, in theirs with the apostles. The question must be decided, like all other religious questions, by the voice of scripture, and not by that of Saint Augustine, or any other such saint or sinner. Pelagius is also supposed to have been an universalist, because universalism appears to have been a druidical tenet, but in that he could be no more a heretic than *Origen*, and others, in ancient as well as modern times.

Other accounts have been given of the first introduction of the gospel into Britain, of which the following are the most remarkable.—One ascribes it to James the son of Zebedee; but the little credit that is due to this will soon be perceived by adverting to the early date of that apostle's martyrdom. By

another account, the honour of being the first publisher of the gospel in this island, is given to the apostle Simon Zelotes, or the Canaanite; by another to Philip; by another (especially among the Caledonians) to Andrew; by another to Peter, to which some popish writers are inclined to give no small credit; by another to Paul, which has had some very respectable advocates, who seem to deem it of all others the most probable. By another account, this same honour has been given to Aristobulus, mentioned in Rom. xvi. 10. The faint or remote resemblance between this name and Arwystli, is perhaps the best reason that can be offered in favour of this tradition, though it is not known that its advocates have ever thought of that. But of all the accounts of this interesting event that have yet appeared, no one has been given more circumstantially, or with an air of greater confidence and solemnity than that which ascribes it to Joseph of Arimathea; a sketch of which shall be here given, for the reader's amusement: he will deem it curious, far as he may be from thinking it probable or credible.

This story, or tradition states (according to William of Malmesbury) that Philip (the apostle, as it is supposed) visited France, where he preached and converted many; and being desirous to spread the knowledge of Christ still farther, chose twelve (others say ten) of his disciples, and having devoutly laid his hands on each of them, sent them to preach the word of life to the Britons, under the conduct of his dear friend Joseph of Arimathea. Having arrived here, A.D. 63, they entered upon their work, and preached with great zeal and diligence. The barbarous king of the country, however, and his subjects, rejected their doctrine, and would not abandon their own superstition. But as Joseph and his companions had come from a very distant country, and behaved modestly, he granted them a certain island, called Iniswitrin, for their residence. Two other pagan princes granted them successively twelve hides of land for their subsistence. While they lived in that wild place, they were admonished by the angel *Gabriel* to build a church to the honour of the blessed Virgin Mary, the Mother of God. To this angelic admonition they were not disobedient, but presently set about the work, and built a small chapel of wattles, at a place which had been previously pointed out to them. This being the first christian church in these regions, the Son of God himself did it the very singular honour of dedicating it to the honour of his Mother*.

* Gul. Malm. de ant. Glasc. Eccl. apud Gal. tom. i.

This marvellous tale (evidently a fabrication of the monks of Glastenbury, to establish the reputation of their house) was afterwards considerably improved, as appears by the following extract, said to have been taken out of the archives of the church of Glastenbury:—"They were six hundred men and women who were to come over, and had taken a vow of abstinence till they should come to land, which vow they all broke, except fifty (one hundred and fifty says another account) who came over the sea upon the shirt of Josephes, the son of Joseph. But the rest having repented of the breach of their vow, a ship was sent to convey them over, which had been built by King Solomon. With them came over a Duke of the Medes, called Nacianus, formerly baptized by Joseph, in the city of Saram; the king of which, called Mordraius, was also of this party, and afterwards valiantly killed a king of North Wales, by whom Joseph was kept in prison." (This must doubtless be acting quite in character, like one of the primitive christians, to *resist and kill a persecutor*!) This notable story has been differently told: one of its circumstances is, that Joseph had been imprisoned by the Jews at Jerusalem, but miraculously delivered by four angels, who took up the very house where he was imprisoned, and conveyed him to his own city of Arimathea. Christ is also said to have appeared to him, and carried him to the place where he had buried him, and shewed him the linen cloth about his head; after which he was baptized by Philip, and was present with him at the assumption of the blessed Virgin; and fifteen years after he came to Philip, in Gaul, who sent him over to Britain, as was before related. Another additional circumstance of this curious tale is, that at the time of the persecution mentioned in Acts viii. when most of the christians of Jerusalem were scattered abroad, Joseph of Arimathea, Lazarus, and others of the disciples of Christ, were taken up by the Jews, and put into an open boat, without oars, sails, or rudder, at Joppa, or somewhere thereabout in the Mediterranean. In that dismal situation they were wonderfully preserved, and under the care of an invisible pilot, happily conducted over the mighty waters, so that in a very short time they all safely arrived in the south of France, where they found Philip, the apostle, engaged in disputation with the Druids of that country. Shortly after, it was thought proper that Joseph and twelve more should be sent as missionaries to this island, as has been already stated.

Such an account as this, one would imagine, could impose upon no man in his sober senses; and yet, strange as it may seem, it has actually done so.—Like many other idle tales, it has had its advocates, and appears to have obtained no small share of credit in the religious world. But it certainly deserved none; and of all the accounts of the event in question, it bears the most improbable, absurd, wild, and legendary aspect. How wretched must have been the condition of our popish ancestors, when they could give heed to such a stupid tale as this! And how striking is the contrast between their blind credulity, and the arrogant scepticism of their descendants of the present day! The right path surely lies somewhere between these two extremes.

Eusebius, as has been already observed, speaks as if some of the *apostles* had preached here, which may not be altogether improbable; but he mentions none of them by name. Others however, as we have seen, have amply supplied that deficiency; but unfortunately their testimonies or assertions bear not the stamp of authenticity. None of them have any thing to support them like the evidence that appears in favour of Brân, the son of Llyr Llediaith*, and father of the celebrated Caractacus; which is, in fact, the only account of the event in question that may be depended upon, or that seems any way worthy of credit. The respectability of the Triades as a historical document, the consistency of its statement of this interesting event, and its natural coincidence with all known facts, cannot fail of recommending this account to the attention of every serious inquirer†.

* Llyr Llediaith, or *Llyr of barbarous speech*, is supposed to have reigned over the Silures about the time of the birth of Christ. There have been other British princes of the name of Llyr; as Llyr Lluiddog, Llyr Merini, and also Llyr ab Bleiddyd, whose story is said to be the original of Shakespear's tragedy of King Lear. Llyr Llediaith had a son named Manawydan, who was of the bardic, or druidical order, and refused the succession to the Silurian sovereignty, when his brother Brân and family were carried captive to Rome; on which account he was called one of the three *unambitious* princes of Britain; the other two were Llywarch Hên, and Gwgon Gwron: all of whom declined the offer of dominion and royalty, after they had been initiated in bardism, and when they could not be debarred from the offered dignity. After his brother's return, Manawydan is supposed to have embraced the gospel, of which some of his descendants also appear to have become zealous and shining professors.

† Those who wish to see more upon this subject, may consult Bishop Lloyd's Hist. Acct.; Bishop Stillingfleet's Orig. Brit.; Dr. Calamy's God's Concern for his Glory in the Brit. Isles; Owen's Cambrian Biography; Carte and Rapin's Histories of England; and Henry's His. Gt. Brit.

After the return of Brân and his fellow exiles, the gospel appears to have been zealously and diligently promulgated among our ancestors; and to adopt the language of the Evangelist, "the word of God increased and the number of the disciples multiplied greatly, and (as it is said of the Jewish priests) a great company of the Druids were obedient to the faith." How long things continued in this favourable state cannot now be said; but in the space of a hundred or six-score years, that is, toward the latter part of the second century, a great languor and declension seems to have taken place. At that time Lleurwg (otherwise Lleuwer mawr and Llës ab Coel,) commonly called king Lucius, the great-great-grand-son of Brân, ruled over the Silures, by the favour or permission of the Roman Emperor, as has been already intimated. This prince, like his good and memorable ancestor, being a zealous christian, and very anxious for the revival and vigorous propagation of christianity among his countrymen, thought proper to send to Rome for missionaries to assist in so worthy and laudable an undertaking. What might induce him to send to Rome on such an occasion, rather than any where else, cannot now be said with any degree of certainty; but that he actually did send thither, seems to admit of no doubt. As a *king*, he might suppose and conclude that christianity, as well as every thing else that was useful or valuable, could not fail of being found in the utmost possible perfection in the great metropolis of the Roman empire, and of the civilized world. However that was, his application to Rome met with the desired success. His messengers returned, accompanied with the missionaries, who soon entered upon their work in good earnest; their names were Dyvan, Elvan, Fagan, and Medwy. A remarkable and worthy saying of Fagan is still commemorated; "Where God is silent, it is not wise to speak." He is supposed to have settled in Glamorgan, or to have successfully laboured, and been much venerated in that district, where there is a church dedicated to his memory.

These missionaries were, probably, all British christians who had settled at Rome. Dyvan was evidently of that description; he appears to have been a-kin to king Lucius, and a descendant of Manawydan, the son of Llyr. If they were all of the same nation, which seems most likely, they would of course, be the fitter for the service in which they were here to be employed. Through their exertions, aided

by those of other British christians, a great revival is said to have taken place, and Britain soon became noted for the multitude and zeal of its converts. It is also said to have escaped, (probably by the moderation and mildness of its governors) all those cruel persecutions that had raged, from time to time, in the other provinces of the Roman Empire; that only excepted which took place under Dioclesian, about the beginning of the fourth century; and even that is said not to have raged here so long, or so violently as in other parts of the empire. Calamitous, however, must that time have been, and many were those who then received the crown of martyrdom in Britain; among whom were Aaron and Julius of Caerleon-upon-Usk, the capital of Siluria.

Here it may be proper to observe, that some have entertained an opinion that certain missionaries from the East, supposed to have been disciples of Polycarp, who suffered in the year 170, visited Britain toward the latter part of the second century*. This opinion is of modern date, and seems altogether problematical. It hinges chiefly, and it may be said entirely, upon the conformity of the British with the oriental christians about the time of keeping Easter, and such like circumstances, in which they differed from all their western brethern. But this seems very far from being sufficient to establish the said opinion, as it might, for aught we know, be owing to some other cause. And even were it admitted to have been really owing to the teaching of eastern missionaries, yet still there appears no just or substantial reason for fixing the time of their arrival here in the *second*, any more than in the *third*, or even the *fourth* century. History is quite silent on the subject; but of this point the discussion can be no way interesting.

After the termination of Dioclesian's persecution, Christianity continued to exist in this country more or less prosperously, till the era of the Saxon invasion, when it appears to have been entirely extirpated in most parts of England, and to have remained only in Cumberland and Scotland, Devon and Cornwall, and the principality of Wales, where the old inhabitants still maintained their ground, and long preserved their liberties and their religion. The times, however, must have been then awfully distressing, and the nation being kept in a continual state of war, alarm, and agitation, it may well be supposed that Christianity would soon de-

* See Macpherson's Dissert. No. xx. p. 331; and Henry's Hist. Gt. Brit.

cline and languish, and that it actually did so, the testimony of Gildas most lamentably proves.

The Saxon invasion proved far more destructive to British Christianity than Dioclesian's persecution, violent and bloody as it was. After that persecution, by the last writer's account, Christianity happily revived in Britain, and continued to flourish for a long season, till the Arian and Athanasian controversy interrupted the tranquillity and harmony of its professors. Of the progress of that controversy, however, or its pernicious effects in this island, he gives no very particular account; but being himself of the orthodox party, he speaks of Arianism, of course, with no small disapprobation and abhorrence. After the agitation and distraction occasioned by this unhappy controversial event, nothing very remarkable of a religious nature appears to have occurred in this country, till the days of Morgan, or Morgant, commonly called Pelagius.

MISCELLANEOUS COMMUNICATIONS.

ORIGINAL LETTER OF DR. SAMUEL CLARKE.

To the Editor of the Monthly Repository.

SIR,

Neath, April 24, 1807.

I TRANSMIT you the following faithful copy of an original letter of Dr. Samuel Clarke, which was, when I copied it, in possession of the late Rev. Josiah Rees, of Gelligron, Glamorganshire, for insertion in your truly valuable Repository.

Yours, &c.

DAVID DAVIS.

SIR,

London, Oct. 28, 1726.

Your mistake, I think, lies here. You suppose a man may possibly conceive in his imagination an impossibility. But this is an evident contradiction. There is no possible conception in the imagination, of that which destroys itself. No man can conceive a mode or quality, without a subject. Nothing has no properties, no modes, no magnitude, no dimensions; nor can any thing ever be affirmed of nothing. 'Tis the absolute negation of all ideas whatever. To support therefore any space void absolutely of all essence, is as direct a contradiction, as to suppose any other mode or quality of nothing. Which no man can possibly do by any imagination. Can one nothing be bigger or less than another? Can that which is not, be square or round?

I am, Sir, your very humble servant,
S. CLARKE.

To Mr. Daniel Thomas, to be left at Mr. Perrot's,
In Spilman Street, Carmarthen, South Wales.

ADVICE TO PARENTS WHO DECLINE FOR THEIR CHILDREN
BAPTISM BY WATER.*To the Editor of the Monthly Repository.*

SIR,

Though it be allowed, that the word baptism originally signified immersion, yet it cannot perhaps certainly be proved, that in apostolical times children were not sometimes objects of baptism by water. For as mention is made of whole houses being baptized, so it has plausibly been urged, that probably these occasionally included children. If then children were ever baptized with water, the ceremony without question was intended to supersede the Jewish one of circumcision, and to teach christian parents that the baptism of their offspring is a part of their own profession of Christianity. Continued in one form or another for nearly 2000 years, like the Lord's Supper, it bears evidence to the truth of the gospel. Hence, perhaps, whatever form they prefer, the advocates for christian faith should not, for trifling reasons, neglect the service of baptism. Though Jesus Christ might not prescribe its perpetuity; though without doubt he preferred the baptism of the holy spirit; though he might mean the baptism of persecution, when he assured James and John that they would be baptized as he had been; and though the apostle Paul referred to the sufferings of the disciples, when he asked them, why they were baptized for the dead, why they submitted to evil, if they did not believe in the resurrection of the dead; yet, unless some mode of baptism be used, there may be danger, lest parents should decline to solicit from their minister or friend a religious service, which, if well conducted, is undoubtedly fitted to do their minds good after the birth of a child. As dedication or instruction only may be sufficient, so it may be a very becoming and agreeable occasion, when parents themselves conduct at least the devotional part of the service. But for the sake of doing more good, perhaps it ought to be only so far private as may still preserve it domestic, and render it a part of family religion.

If parents require instruction and advice, there certainly is a propriety in making application to those, who, having been in the habit of conducting such services, may for that reason be best fitted to make useful and good impressions upon the mind at a time when it is peculiarly susceptible of them,—when both parents and children have

good reason to rejoice in the restored health of the mother, and when all are willing to be reminded of their respective duties. It is no small part of the ministerial office to stir up the pure mind by way of remembrance. As this may be done most effectually by the novelty of this mode of conveying instruction, so the friendly address of an observer to his friends, may perhaps remark something useful, which might otherwise escape those who are more nearly concerned.

The apostle Paul declared to the Corinthian Christians, that Christ sent him not to baptize but to preach the gospel. If Apollos usually performed that office, there may be an allusion to his aid in the words, "I have planted, Apollos hath watered, but God hath given the increase." However this may be,—whether adults or infants be the objects of baptism,—whether the face be sprinkled or the body immersed,—whether there be baptism by water or baptism by the spirit,—whether water be used or water be declined,—the one thing needful is, that the gospel should be preached. In the opinion of various persons there may be different modes of fulfilling this duty. The gospel is as effectually preached by the application of its principles and motives, as by the declaration of its doctrines. If the grand opinion be taken for granted, that the influence of a wise and benevolent Providence extends through all worlds and ages, and that this is the leading sentiment of divine revelation, as manifested in the Mosaic dispensation and in the religion of Jesus Christ, which hath brought life and immortality to light, (whilst enough probably is received to constitute a believer,) nothing more is necessary, on what is called a baptismal occasion, than to apply this important principle to the business of education, or to display those scriptural passages which may encourage and direct the parental mind in the performance of its duty to the rising generation.

There cannot be a stronger inducement to persevere in endeavouring to discipline the character in sound principles or in virtuous habits, than the advice and observation of Solomon,—“Train up a child in the way in which he should go, and when he is old he will not depart from it.” Whether the same writer did not carry the system of severity and terror too far, may be deserving of calm and serious consideration; but whatever chastisement or correction may sometimes be necessary or expedient, certainly the apostle

Paul has wisely advised:—"Parents, provoke not your children to wrath, lest they be discouraged, but train them up in the nurture and admonition of the Lord." Severity with passion undoubtedly has a tendency either to harden the minds of the sufferers, or to tempt them into the practice of deceit and falsehood. On this account parents, and all who are friends to the progressive improvement of mankind in every rising generation, should beware lest the indulgence of anger should not only render themselves irritable and of course unhappy, but the objects of their resentment liable to the like propensity, or inclined to guile for the sake of avoiding punishment.

In the directions given by Moses to spread abroad the knowledge of the Jewish law and commandments, he seems to have been well-aware of the impression made by domestic and parental instruction. "Thou shalt teach these things diligently unto thy children, and shalt talk of them when thou sittest in the house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Instructors should unquestionably use, as the words may imply, both diligence and repetition. Nothing more effectually impresses good instruction upon the mind than familiar conversation. During their leisure hours at home, parents cannot be better employed than in teaching their children. It is a most delightful as well as useful office. Advantage may be taken both of exercise and amusement, to convey valuable ideas to the mind. In the evening, persons may be tranquil, contemplative and disposed either to receive instruction or to engage in devotion. Since sleep is the image of death, man ought to be as thankful for his restoration from one, as for his resurrection from the other.

It is a pleasing subject for reflection, that, before persons go to the business and events of the day, they have made some provision for the salvation of the soul, for the improvement of the mind, and that their children or domestics have by their means made some progress in wisdom, in virtue, or in religion.

In the affection which Jesus Christ shewed for little children, and in the emblem, which they suggested to his mind of simplicity and innocence, he hath sufficiently encouraged the endeavours of parents for the welfare of their offspring, and hath made them memorials of those virtues, which alone can fit either parents or children for the blessedness of the just.

In fact there is never just cause to be discouraged. Under the wise and gracious providence of God, no good effort is ever

lost. It may be better to do a great and certain good to a few, than a small and uncertain one to many. Though the objects of our endeavours be not numerous, we may still be useful in preparing labourers, who may gather an abundance of good fruit into the store-houses of God.

To compare great things with small, the cards are not of our own chusing. Whatever we have, we should play them well. Duty is our's; events are God's. Let then our light so shine before others, particularly before the rising generation, that they seeing our good works may follow our example and glorify our Father in heaven.

JOHN HOLLAND.

FRENCH NATIONAL CATECHISM.

To the Editor of the Monthly Repository.

SIR,

YOUR Reviewer (Vol. ii. p. 94,) seems to laugh at "the zeal which the most religious king of France" has displayed, in ordering a "Catechism to be drawn up for the use of the Orthodox" within his dominions, but yet seems at the same time to doubt whether such a "National Catechism is reconcilable with the equality of the two religions, Catholic and Protestant?" With respect to the royal zeal which first suggested this labour of love, this close imitation of "*Cyrus and Constantine*," surely nothing can be objected by the Orthodox. Buonaparte is now the supreme head of the Gallican church. Of course therefore he may be expected to imitate the example of other supreme heads, or most Christian kings, and direct his priests to manufacture suitable Creeds, Catechisms, Articles, and Test-Laws, for the security of social order and religion throughout his extensive dominions. Should the Reviewer deny this common prerogative of royalty, or doubt its vast utility, he would be at variance with "existing circumstances" in other neighbouring countries, and deserve to be classed among Mr. Burke's numerous host of incorrigible Jacobins. The doubt too which he seems to entertain concerning the difficulty of reconciling "the equality of the two religions," is upon the same principles as easily removed; for every state has a right to chuse its own creeds and catechisms, otherwise what would become of civil establishments in religion, or of those alliances between church and state, without which Christianity, so called, would be in danger of being lost? Besides, in the case before us,

the Reviewer has obviated his own doubt, by shewing that this Catechism may, by the help of a few clerical salvos and mental reservations, be rendered passable to both religions. Although (says he, p. 95,) "the Orthodox Christian will not find in this Catechism all the doctrines of grace—he will find to his satisfaction some of the *peculiar doctrines* stated with great precision." And that this is a just assertion is pretty evident from the conduct of our own Orthodox saints. The Eclectic Reviewers make no great outcry. The Reviewers in the Evangelical Magazine pass over the doctrinal parts of the Catechism in silence. Now as these celebrated literati can follow the scent of heresy through its most artful windings and doublings, with all the sagacity, perseverance and certainty of a true bred blood-hound, their silence affords a solid proof that at least the theological part of this Catechism meets with their approbation. 'Tis true, some heretical wrongheads are apt to suspect that these Reviewers, though ostensibly a different corps, are in reality the same, and united in the same firm; but supposing this to be the case, it does not overthrow my argument or proof, but only reduces it into rather a less compass. If this Catechism contains a few doubtful points, or lays down certain credenda which the orthodox do not include or admit among their glorious peculiarities; so do other articles, confessions and harmonies in Protestant Churches; and such rubs must be got over, or quibbled away as the case requires, or the scruples of the subscriber render needful. Manuals and Expositions for this purpose may be purchased dog cheap at the book stalls, by which the scrupulous or the doubting may easily learn how to surmount every difficulty and to lull his conscience to sweet repose. The French Protestants must, therefore, avail themselves of these aids, like their brethren in other countries. At present however, they have no great need to employ their time in such studies, as they are not required to subscribe their assent and consent to the truth of this Catechism, but merely to teach their youth to repeat it; and we know that priests and nurses do not always consider themselves as obliged to believe that all the stories they teach to children are true.

I hope your Reviewer is now convinced that king Buonaparte, whilst he remains so, has the same right to make a religious creed for his subjects, as his royal brethren in other places have for their's; and also to punish Dissenters by star-chambers, spiritual courts, inquisitions, or any other rational means

which other regular governments have employed, or yet do employ, for such just and necessary purposes. I trust too, he is equally convinced how easily the French Protestants may get over any of their objections to this Catechism, by means of those various salutary anodynes and soporifics which have performed such wonderful cures in other parts of the world.

Your Reviewer next proceeds with his criticisms upon the political part of the above-named Catechism; "the main object of which, he tells us, is to enlist the consciences of the French on the side of the new Imperial family." To prove this point, he transcribes a lesson from it, grounded upon the 5th (*not 7th*) commandment, inculcating "the duties of Christians in regard to the princes who govern them, and particularly towards Napoleon the 1st." Now this lesson makes a very curious discovery! It proves beyond a doubt, that Napoleon the 1st, "the Legate, and the Cardinal Archbishop of Paris," are so eager to adopt the sentiments of rulers and priests in regular governments, that they have actually condescended to become guilty of *plagiarism*. Incredible as it may appear, the substance of this lesson is purloined from the writings of our own clergy, and more especially from their 30th of January Sermons, some of which were preached by Archbishops and Bishops before former parliaments, and have received their thanks and *imprimatur*. The following extracts from some of these celebrated Sermons, &c. &c. will enable your readers to judge for themselves how closely the copy imitates the original.

"I am resolved, by the grace of God, to honour and obey the king whom God is pleased to set over me. He that honours not the king that represents God, cannot be said to fear God who is represented by him. So that the wrath of God shall as certainly fall upon those that rise up against the king, as upon those that fight against God; and no wonder that the punishment should be the same when the fault is the same.— Upon this ground it is that I believe the wickedness of a prince, cannot be a sufficient plea for the disobedience of his subjects; for it is not the holiness, but the authority of God that he represents, which the *most wicked* as well as the most holy person may be endowed with. Insomuch that did I live among the *Turks*, I should look upon it as my duty to obey the Grand Seignior in all his lawful edicts, as well as the most Christian and pious king in the world. For suppose a king be never so wicked, and never so negligent in his duty of protecting me, it doth not follow that I must neglect mine of obeying him."—
Bp. Beveridge's Private Thoughts.

“ St. Paul, when in so many words he declares that *whosoever resisteth the power, &c.*, and Rom. xiii. 1st, out of all doubt speaks there of the temporal power, and of *eternal damnation* to ensue upon resisting it; than which, what more grievous punishment could have been inflicted had they immediately resisted God himself? And recollect I entreat you the time when this was so positively pronounced by St. Paul. It must have been written under the reign of *Claudius* or *Nero*: so that it is evident all that resisted them were, without repentance, in a *dammable* state.”—Bp. Rochester’s Sermon, May 29, 1692.

“ If a sovereign shall persecute his subjects for not doing his unjust commands, yet it is not lawful to resist by raising arms against him—they that resist shall receive to themselves damnation. But they ask, is there no limitation? I answer, how shall we limit when God hath not limited, or distinguish where he hath not distinguished?”—Abp. Bramhall.

“ There is an universal, absolute command in holy scriptures, laid upon all Christians, to be subject to the supreme powers in all cases. *Let every soul be subject to the higher powers*: to which Christian precept there is no exception to be found for any person in any instance, from one end of the Christian Institution to the other.”—Bp. of Ely’s Ser. before the Lord Mayor, Jan. 30, 1684.

“ No conjuncture of circumstances whatsoever, can make that expedient to be done at any time, that is of itself unlawful. For a man to blaspheme the holy name of God—to sacrifice to idols—to give wrong sentence in judgment—to take up arms offensive or defensive against a lawful sovereign:—none of these may be done by any men; not for the avoiding of scandal; not at the instance of any friend; nor for the maintenance of lives and liberties; nor for the defence of religion; nor for the preservation of a church or state; no; nor yet if that could be imagined possible, for the salvation of a soul; no, not for the redemption of the whole world!!!”—Bp. Sanderson’s Works.

If it is objected that sentiments like these were peculiar to the times in which the writers of them flourished, and that our modern clergy have in a great measure abandoned them, let the objector consult a collection of Resolutions, &c. &c., passed by various bodies of the clergy at the time when the Dissenters made their last application for the repeal of the Test Act, and perhaps it may be found that the holy mantle of former worthies is yet in being, and still retains some of its peculiar virtues.

Your’s,

Derby, March 10. A CONSISTENT PROTESTANT.

MR. BELSHAM'S STRICTURES UPON MR. B. CARPENTER'S
DEFENCE OF ARIANISM IN HIS LECTURES.

LETTER V.

To the Editor of the Monthly Repository.

SIR,

IN my worthy friend's Lecture upon Metaphysics, he introduces a note (p. 54,) in defence of the existence of a Devil which is too curious to be passed over without notice. "It is," says he, "one of the discoveries of the present age, that there is no such being as the Devil: and to believe in his existence is esteemed a mark of superstition. This belief is called an evanescent prejudice, which is now a discredit to a man of understanding." I confess, Sir, that to this opinion I feel myself pretty strongly inclined; and that in my judgment it is much to the credit both of the discernment and of the information of the present age, that there is a growing tendency to discard the absurd Manichean hypothesis of an evil spirit, and to revert to what appears to have been the original doctrine both of reason and revelation—that there is in the universe but one governing will—that there is one Being whose sole prerogative it is, "to form light and to create darkness, to make peace and to create evil*."

My friend, however, thinks differently. The opinion which he espouses is, he says, "very ancient. In the most remote and purest ages of antiquity of which we have any account, it was believed that there is one supreme God, the Author of all good: that inferior to him is another being, the immediate author of evil; and also a divine person called the conductor or mediator, whose office it is to rectify the evil produced by the latter." As my friend here "adopts very strong and positive language," and as it ought not to be supposed that he is one of those who are "most bold when they are most blind," it is to be presumed, that he has good reason for his confidence. It would therefore have been kind in him to have informed his less learned reader, where this ancient and authentic document is to be found, which makes the devil, in a manner, the second person of the trinity, and represents this notion as the uni-

* Isa. xlv. 7.

form belief of the remotest, and the purest ages. For my own part I have access to no records earlier than the writings of Moses and the Jewish prophets, and historians, and in these I can find no traces of the doctrine which my worthy friend has exhibited. From Genesis to Malachi I see no account of any such malignant omnipresent being as the devil is commonly imagined to be, and much less of a third "divine person," whose office it is to rectify the evil produced by the second. All good and all evil is in the Jewish scriptures, uniformly ascribed to the One God, who is the great and primary Agent in all events. It is Jehovah, and not the devil, that "hardens the heart of Pharaoh*." And if there is "evil in the city," it is "the Lord," and not an evil spirit, "who hath done it†." The word devil never occurs in the Old Testament, in the sense in which it is now used. And Satan, as my friend well knows, properly signifies only an adversary, and is applied even to God himself, when he appears adverse to the desires and designs of his creatures. Comp. 2. Sam. xxiv. 1. with 1 Chron. xxi. 1. The first chapter of Job is plainly an allegorical description of the calamities which are supposed to have befallen that excellent man. Credulity herself would not receive it in a literal sense.

In the New Testament the word *devil* is sometimes used to personify the principle of evil, and sometimes the idolatrous and persecuting power, and the want of attention to this figurative mode of expression has misled many readers, who were ignorant of hebrew and oriental phraseology, and has induced them to believe the real existence of an evil spirit.

What my friend advances concerning demoniacal possessions is still more extraordinary than his doctrine concerning the devil. He is not only inclined to admit that cases of real possession existed in the time of our Saviour, but that similar cases occur even now. He quotes with apparent approbation the supposed opinion of the late respectable Dr. Ashworth, "that all insanity proceeds from demoniacal possession," and he concludes his note with observing, that "the subject is certainly attended with difficulties, and a person may believe or disbelieve without any impeachment of his understanding."

* Exod. vii. 3.

† Amos, iii. 6.

There is indeed no absurdity which men of the best understanding may not be induced to believe by the force of prejudice and early association, especially if they do not allow themselves to enquire and examine. Athanasianism and transubstantiation have been defended by men of the greatest abilities and strictest integrity; notwithstanding which, there are few persons who have paid much attention to the subject of late, who will not pronounce those doctrines to be absurdities and contradictions. My worthy friend, who I suppose must have read Mr. Farmer's incomparable treatise to which he alludes, should know, that possessing demons were never supposed to be fallen angels, but human ghosts. And can he really believe that human ghosts are permitted to enter into the bodies of living men and to torment them? Can he for a moment suppose that a man cannot fall into an epileptic fit, without being struck down by a ghost? or that a lunatic cannot utter blasphemies in his raving paroxysms, without being instigated by a ghost? He may perhaps plead that he believes such persons to be possessed by devils, and not by ghosts. But he well knows that this is neither the language nor the doctrine of the New Testament, which invariably distinguishes between devils, and demons, or ghosts; and which never speaks of a man as possessed by devils, but uniformly by ghosts. And if my friend chuses to travel out of the record, and to vindicate his opinions by an appeal to the authority of the platonizing fathers, I will not deny his right, nor impeach his understanding; but I will beg leave to decline following him into his pathless labyrinth, and to tell him that if *he* admits of their authority in matters of faith, I do not. The New Testament teaches no such extravagant doctrine, as that human bodies may be possessed and tormented by fallen angels: and the account which it reveals of the state of the dead, plainly proves, that, though it uses popular language in describing natural diseases, it gives no countenance to the absurd philosophy upon which that language was formed.

The fourth Lecture, which treats "of the respect and reverence which are due to the Author of our Religion, and the books which contain it," is introduced with a concession, which, from the pen of a christian minister is not a little remarkable. "If we read," says my friend, "the history of the wisest nations and the greatest empires, such as Persia, Greece, and Rome, we find that they enforced

on the young, respect towards the aged; on children, reverence for their parents; and on all men profound veneration for the GODS, and the institutions of religion. The beneficial effects of this respect to the wisdom and experience of age, of this deference to parental authority, and this devout homage to the POWERS OF HEAVEN, were long seen and felt."

I never read a more extraordinary paragraph than this—The beneficial effects of a profound veneration of the GODS!—of devout homage to the POWERS OF HEAVEN!—Is this the language of a minister of the gospel? and of a worshipper of the ONE true and living God? who hath solemnly pronounced "Thou shalt have no other gods beside ME!" Or is it the cant of some pensioned priest, some hireling advocate of a corrupt establishment, heathen or christian, no matter which, but which must at any rate be supported, because it is established.—"The beneficial effects" of a profound veneration for the gods "of Greece and Rome!" Yes verily, these effects "were long seen and felt" while they existed: and are not wholly forgotten at this distance of time. Who were more distinguished for their piety to the gods than the heroes of the Iliad? and how exemplary their character! How beneficial the devotion of the inhabitants of Cyprus to their celebrated goddess? The piety of Athens is blazoned in the blood of the wisest of her philosophers. We all know the zeal of the Ephesians for their great Diana, and the blessed effect which it produced. How edifying was the piety of ancient Rome, in driving a nail into the capitol to expiate the anger of the Gods, in seasons of great public calamity! And how just the punishment of that impious commander, who when the holy chickens refused their food, ordered them to be thrown into the sea, that they might drink if they would not eat; in consequence of which he lost the victory and his life. This extraordinary ebullition of charity in my esteemed friend, to the obsolete idolatries of Greece and Rome, reminds me of the traveller who pulled off his hat to the statue of Jupiter, hoping that if his godship ever came into fashion again, he would be pleased to remember that *he* had shewn him respect when nobody else did.

The worthy author having, it should seem, exhausted his stock of charity upon Calvinists, Papists, and Idolaters, has but little left for the unfortunate Unitarians, against whom he brings a very serious charge in the page which follows

his eulogium upon the idolatries of Greece and Rome. "No inconsiderable pains," says he, p. 79. "have been taken to lessen the author of our religion, not only by his avowed enemies, but by his professed friends. I do not here refer to his personal dignity but to his moral excellencies, and to his qualifications as a teacher sent from God." To this unjust and groundless accusation I give a peremptory and unqualified denial, and defy my friend to substantiate this invidious charge by the shadow of a proof. Neither Dr. Priestley, the person particularly alluded to, nor any who think with him, ever did attempt, in the least degree, to "lessen the author of our religion," or to depreciate his character and claims. Of such a conduct they would have abhorred the thought, as much as their severe accuser himself, or any of his most orthodox friends. None can think more highly, or express themselves more earnestly than they do, of the excellence of the character of their exalted Master, or of the validity of his divine credentials. What they have taken pains, and they trust not unsuccessfully, to lessen, is, the vain and superstitious fancies of their mistaken brethren, who under pretence of honouring Christ, ascribe to him attributes to which he lays no claim, and some of which infringe upon the prerogatives of God himself. In these labours they glory, and are resolved to persevere; and however their character may be traduced, and their exertions calumniated, they are under no apprehension of being disowned by him, in whose service they are enlisted, and whose cause they advocate. As a man he was subject to the frailties and infirmities of human nature, and his exalted character was formed by a gradual process of moral discipline. We are expressly taught, "that he learned obedience by the things which he suffered." Heb. v, 8. And as the greatest of the prophets of the most High, the spirit was given to him without measure, and he was inspired to the utmost extent which his commission required. If any maintain that his inspiration extended further than this, it would be more becoming in them to produce proof of the fact, than to pass harsh censures upon those who are not able to discover the evidence of it.

In a note, (p. 80,) my friend relates, that in his presence Dr. Price once retorted upon Dr. Priestley, with a look and manner which he should never forget; that there were no Unitarians in the earliest age of the church, such as there are in the present age. But I can assure my friend that

whatever Dr. Price might say, or however he might look, he was in this instance most egregiously mistaken. What indeed does the passage which has just been cited from the epistle to the Hebrews imply, but that our Lord gradually learned obedience, and that his character was not originally so perfect as it afterwards became. And what has Dr. Priestley said more?

My friend adds, "I knew a gentleman of great *candour* and *good sense*, who said he did not pretend to judge how far Dr. Priestley was right or wrong in his speculative opinions, but he thought his writings had produced a very unhappy effect in lessening people's reverence for the sacred scripture." But if this *sensible* and *candid* gentleman was as ignorant of Dr. Priestley's sentiments as he professes to be, and as no doubt he was, his good sense and his candour would have been more apparent, if he had given no opinion upon a subject which he did not understand. They who are best acquainted with Dr. Priestley's writings, know that though the tendency of them may be to abate an undiscerning and superstitious veneration for what is *called* scripture, yet that no person in modern times set a higher value upon the *genuine* writings of the prophets, apostles, and evangelists; that no one ever studied them with greater attention; that no modern critic has thrown greater light upon the doctrine of the divine oracles, and that no person ever exerted more strenuous or successful efforts to infuse into his readers, whether young or old, a rational love to the scriptures and a desire to become acquainted with their invaluable contents.

The Author proceeds further to accuse Dr. Priestley of "an injudicious defence of the dissenters by which he injured their cause, and of a violent attack upon the established church by which he strengthened that establishment." As the charge is general and unproved, it is needless to enter into a particular refutation of it. But most assuredly every one is not of the same mind with my worthy friend, with respect to the effect of Dr. Priestley's writings. They who made Dr. Horsley a bishop for defending the doctrine of the church against the attacks of Dr. Priestley, did not think the established church strengthened by those attacks. And the numbers who are of opinion that the errors of the established religion, and the indispensable duty of well informed christians to secede from a corrupt establishment, have been more clearly and more forcibly evinced in the works of Dr. Priestley than in those of any preceding writer, will

never allow that his defence of dissenters is injudicious, or that he has injured their cause by it: even admitting, what cannot be proved, and what, if proved, would be but as a feather in the balance, that the offence taken at the freedom of Dr. Priestley's language, might operate as one reason amongst others with the legislature, to reject the application of the dissenters for the repeal of the test-laws.

After having thus laboured to represent Dr. Priestley as having made by his writings as many unbelievers as converts; as having taken no inconsiderable pains to lessen not only the personal dignity of Christ, but his moral excellence and his qualifications as a teacher sent from God; as one whose writings have produced a very unhappy effect in lessening people's reverence for the sacred scriptures; as having injured the cause of the dissenters by his injudicious defence of it, and strengthened the church establishment by his violent attack upon it; my worthy friend thinks fit to conclude his account, with what consistency he best knows, by bearing testimony to Dr. Priestley "as one of the greatest and best of men:" because, good man! "he was very inoffensive in his manners in private life, and his character unimpeachable." I also think with my friend that Dr. Priestley was one of the greatest and best of men: but for a reason somewhat different. With an acuteness of discernment, an energy of character, and a comprehension of mind peculiarly his own, inspired with an ardent love of truth, and animated by a commanding sense of duty, Dr. Priestley devoted his extraordinary powers through the course of a long life, with the most active and disinterested zeal, to the investigation of philosophical, moral and christian truth: to the latter of which, all his other pursuits were made subservient. And having succeeded beyond all his contemporaries in the object of his researches; from an earnest desire to instruct and benefit his fellow-creatures, he published to the world the result of his enquiries, with a simplicity of manner, with an invincible courage, and with a force of argument, which has never been exceeded, and the effect of which in exciting the attention of mankind to the most important truths surpassed all expectation. He has thus, by the blessing of divine providence, kindled a light which will never be extinguished, and has achieved a triumph which shall transmit with renown, the name of the enlightened advocate, and undaunted confessor of pure christianity to generations yet unborn. *Sana posteritas sciet.*

But my good friend has not yet done with the Unitarians. He alleges against them another, and a most extraordinary charge. "The followers of Mahomet," says he, (p. 81,) "I believe, entertain a higher respect and veneration for their supposed prophet, than some of the disciples of Jesus do for their Lord and Master."—They do—and it might have been added, that the papists entertain a higher veneration for the blessed Virgin, whom they call the Mother of God, and for St. Anne, the grandmother of God, and even for holy Dominick, the sainted founder of the tribunal of the Inquisition, than Unitarians do for Jesus Christ. For they worship these poor, sinful, deceased mortals; but Unitarians do not worship Christ—And what then? Shall it be said that Papists and Mahometans are more to be commended than Unitarian christians?

But the worthy author does not stop here. After the notable accusations already mentioned, as though he had proved that Unitarians themselves, thought more highly of Mahomet than they do of Christ; he launches out into a comparison of the characters of the true and of the false prophet. "But oh!" says he, "how different were their characters, &c." My friend knows that the Unitarians have no more respect for Mahomet than he has. Nor do I believe that he intended to insinuate that they have. But his language is such as would naturally leave that impression upon the mind of the unreflecting reader. And the connexion of the observation is scarcely discernible upon any other supposition. It is, however, no doubt imputable, not to evil design, but to that confusion of ideas, which, I am sorry to observe, too generally pervades my friend's treatise: in which the principal, if not the only thing, clearly and unequivocally expressed, is a determined hostility to the Unitarian doctrine, that is, in my estimation, to the plain and express doctrine of the christian scriptures.

I am, Sir, &c.

Hackney, June 5, 1807.

T. BELSHAM.

YORK ACADEMY.

To the Editor of the Monthly Repository.

SIR,

It gives me the most sincere pleasure to see the attention of the Dissenting public excited through the medium

of your valuable Magazine, to the interests of the York Academy; for I am persuaded that nothing can be more important to the promotion of religion and virtue than the support of an establishment so faithfully and ably conducted, and which has for its leading object the instruction of our youth in those rational principles of genuine christianity, which can alone form a barrier, in this enlightened philosophic age, against the inroads of scepticism and infidelity. As an old man, Mr. Editor, may I be allowed the privilege of descanting a little more at large upon this subject?

The christian world, divided and subdivided as it has long been, into innumerable sects and parties, may yet, like the medical, be separated into two grand divisions—the emperics, and the regular practitioners. Under the former, I class all those, from whatever high antiquity they may date their origin, who attach the hope of salvation to the peculiar opinion or system of opinions which they themselves may happen to hold; and this, whether connected or unconnected with a holy life; and I think, Mr. Editor, you will agree with me, that the term is not inappropriate. These, as might be expected, are much more numerous, and attract to their standard a far greater crowd of adherents than their opponents; a phenomenon, for which a great variety of causes might be assigned, but I shall content myself with merely mentioning the following.

The emperic teachers not only save their disciples the painful labour of thinking for themselves, but being without exception, professors of the *knowall* philosophy as opposed to that of the *searchers*, affect a high tone of authority, assuming, that their system alone is efficient to conduct the way-faring pilgrim to the promised land. Thus you will observe the leaders of that immense multitude “whom no man can number,” arranged beneath the dome of a majestic cathedral, (the boast and admiration of successive ages,) administering their nostrums enveloped in the mystery of contradictory articles, absurd confessions and dark metaphysical creeds, “the which if a man do not firmly believe, he shall without doubt perish everlastingly.” You will see also that other daily-increasing party dispensing a Shibboleth of their own with no less confidence; equally incapable of being understood, but necessary nevertheless to be firmly believed, and which rests the proof of its

efficiency on the extraordinary physical effects produced by it on the animal frame of the sincere convert.

The regular practitioner on the contrary, reposes no confidence in charms and incantations, but proceeds steadily in the sober track of careful experiment; he trusts nothing to hypothesis, but patiently examines the scriptures of truth, and having faithfully endeavoured to ascertain their real meaning, presumes not to make any promises which they do not certainly authorize. Now, Mr. Editor, we, who call ourselves rational dissenters, are, if I mistake not, of this latter number, and if throughout the kingdom there is but one academy, (for I dare not venture at present to call it a college) where our youth can be educated on these principles, is it nothing to us whether it shall be firmly and effectually supported? The Emperies have their schools, their academies, and their colleges in all parts of the world:—Among them there is no want of zeal to spread and perpetuate their fanciful opinions, and are ours less important because they admit of demonstration?

Mr. Editor, when the Scriptures shew me a man alive from the dead, when they point out by his example the road which I must pursue to attain the like blessedness, I comprehend their meaning—my heart is stimulated to farther attainments in holiness—my spirit is comforted—I rest upon “the Rock of ages,”—and look forward with humble triumph, to glory, honour, and immortality! What is it to me that old age approaches? That I am hastening quickly towards that goal which humanity cannot pass? That my sun, sinking low in its horizon, throws daily across my path the lengthened shadows of many a departed year gone by into eternity? What is all this to me? Christ my exemplar was dead and is alive again, and lives for evermore! And shall I be indifferent whether those who are to succeed me, when they too arrive on the confines of the grave, shall enjoy a like privilege?

But our sons, Mr. Editor, subject early to far different influences and associations, will never become sincere believers in empiricism; there is then but this alternative, either we must provide Seminaries for them where they may be faithfully instructed in the simple principles of genuine christianity, or we abandon them at once without fear or restraint to “the lust of the flesh, the lust of the eye and the pride of life,” to that world of seducing temptations, where, aban-

done by hope, the victims of scepticism and infidelity are daily shipwrecked.

Wishing success to your very useful and important publication,

I am, Sir,

Your constant reader,

A. BEREAN.

OBSERVATIONS ON ONE OF FOSTER'S ESSAYS.

To the Editor of the Monthly Repository.

SIR,

IT seems a little out of date to send Remarks upon a book which has now been published some time. But, the fact is, that the following observations upon the last of Mr. Foster's Essays, were written upon reading that Essay soon after the appearance of the book. Since that time they have lain by unnoticed in my desk, till accidentally meeting with them the other day, it occurred to me that they might possibly be of some little use if sent to your valuable Repository: you will of course exercise your own judgment about the insertion of them. Before I make those few observations which it is my intention to offer, I must premise that in my opinion, the whole work bears evident marks of talent, and that much credit is due to the Author for the independence of his spirit, and the openness and candour of his disposition. The Essay to which I am now to refer, bears this remarkable title—"On the aversion of Men of Taste to Evangelical Religion." On reading this title, my first object was to discover what is meant by "Men of Taste;" and I find that Mr. F. means persons whose "feelings accord with a literary or philosophical standard." In other words "Men of Taste" means literary and philosophical men, and consequently men of judgment, who are most capable of discerning the truth or falsehood of any proposition. Of such men, a remarkable fact then is here stated, that they *do* entertain an aversion to what is *called* Evangelical Religion*. Now, Sir, is not this a strong argument against it? Must it not be granted that if men of literature, philosophy and judgment, object to christianity in a particular form, this is, *prima facie*, evidence that that form cannot be the right one?

* It is scarcely worth while to dispute about the right which they have to the term Evangelical, who now generally assume it, although I certainly think that they have the *least* claim to it who take all their peculiar doctrines not from the Evangelists, but from the Epistles. Their religion would therefore with much greater propriety be called Epistolary or Epistolical religion.

The next circumstance I shall notice is this, that Mr. F. very liberally supposes the minds of those, for whose enmity to his system he attempts to give an account, are in a *perverted state*; whilst at the same time, the tendency of the Essay is to include all, whose sentiments are not Evangelical or Epistolical. The title says, "Men of Taste," but the Essay says, men of perverted minds; that is such as have no taste or judgment. And here lies the sophism. Now Sir, I contend that this is not fair play. To use a common phrase, it is lashing another over my back, so that I am to feel every stroke which is avowedly intended for him.

Whatever Mr. F. may think, as I do not think that the mind of every one who does not believe Evangelical (Epistolical) Christianity is perverted, but am inclined to give credit to some of them at least, for a little common sense and common honesty, I proceed to observe, that *pure* christianity does *not* "meet with a disposition in such men to shrink from *any* of its peculiarities." It is not *pure* christianity to which they object, but that heterogeneous mixture, that spurious breed, half-monster, half-man, from which pure christianity differs as much as the sun from a candle. The repugnance of men of taste or judgment is not to what is "purely divine," but to what is purely human, and so plainly human, that it were as easy to make the poles of the earth meet, as to make these two repulsive powers cordially embrace each other. It is true that the man of taste feels all that "disgust against the system" which Mr. F. describes, and the reason is because it is a disgusting object. He truly feels as if he "observed an angel divested of his radiance and confined in a human form," to which, Mr. F. might have added, horns and a cloven foot have been also given.

Amongst other reasons assigned by Mr. F. for the rejection of Evangelical Christianity by Men of Taste, is "the peculiarity of language in which it is expressed." Willingly do we admit the truth of this, and allow that Mr. F. cannot do a greater service to christianity than by abolishing these barbarous terms. But I apprehend that he is not aware of the extent to which he may be led, after he has performed the Herculean labour of cleansing this Augæan stable: the road being cleared, the path at once lies open to pure, to rational christianity. In fact, I conceive Mr. F. will find, that Evangelical Christianity *consists* in this very "peculiarity of terms;" and that this shell being broken, the kernel will be found but small. By

peculiar terms, I mean unscriptural, inexplicable terms; such as Trinity, Trinity in Unity, Triune Deity, Three Persons in One God, Immaculate Conception, Virgin Mother, Divine Humanity, Atoning blood of Deity, with a numerous retinue of *et ceteras*. Such is the language in which Evangelical Christianity is expressed, and on which it is built; is it then to be wondered at if the system itself cannot be "apprehended with prompt facility?"

Another cause of its being rejected by Men of Taste, says Mr. F., is the "bad writing" of its advocates. This is something like arguing in a circle. The writing is bad, because the writers are bad, and the writers are bad because they are not men of learning, men of judgment or taste.

The objection against the heathen writers, I consider to be in a great measure trifling, because all children are or ought to be well acquainted with the history of Jesus Christ, and instructed in the leading principles of christianity, before they can read Homer or Virgil. But if there be *any* force at all in the objection, it is by no means peculiar to Evangelical Christianity, but applies equally to every other system.

But lest I should occupy too great a portion of your pages with these desultory remarks, I shall add but one observation more, which is, that the Essay in question, seems to be founded upon the opinion that all men ought to be for ever inculcating upon others the peculiar doctrines of their own creed. Mr. F. seems to have forgotten that men have other business to perform: many active and social duties to discharge. The apostles it is true went about from place to place, constantly preaching christianity to all. But be it remembered, *this was their business*. And it is no more in the *power* of every man to act in this manner, and no more their *duty* to do so, than it is in the power of Mr. Foster to make all men converts to his peculiar system, or the duty of all men (των λογισμων κατηγορημενων, η και απολογημενων) to make a profession of Calvinistic or Evangelical Christianity.

I am Sir, with great respect,

Nottingham,
March 20, 1807.

Yours, &c.

I. G.

BIBLICAL CRITICISM.

Our Lord's Agony in the Garden. Two Discourses. By the late Rev. W. Turner, of Wakefield.

DISCOURSE 1.

MATTHEW XXVI. 39

And he went a little further, and fell on his face, and prayed, saying, "O my Father! if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

THIS passage of our Lord's History, relative to his agony in the garden of Gethsemane, is very affecting and surprising; at the same time, it seems somewhat difficult to apprehend the nature and design of his sufferings in this terrible scene, and what the import of this petition he offered up to his Father in these words.

The blessed Jesus perfectly well knew from the beginning, not only all that he was to do and to teach, but also all that he was to suffer; and that his public sufferings and death were necessary to ascertain his subsequent resurrection, and were therefore appointed for him, by the counsels and good-pleasure of his heavenly Father, as an essential and fundamental part of that scheme of redemption, which God had purposed to effectuate for mankind; the execution whereof was committed to himself; he had willingly undertaken it, and was now engaged in accomplishing it.

His private thoughts had often dwelt on the contemplation of those sufferings and that death which certainly awaited him: he had often foretold them to his disciples, and conversed with them very particularly on the subject. He had even foretold them what kind of death he should suffer, and what circumstances of indignity and abuse should attend it. He had declared to them what consequences of glory to God, of exaltation and power to himself, and of happiness to mankind, through the spread of true religion and righteousness in the world, and in the effectual and everlasting salvation of all who truly believe in him, should accrue from these his approaching sufferings and death.

Whenever he had spoken on this subject, it was with an appearance of the utmost composure and of the most steadily determined purpose, willingly to submit to whatever he was to undergo.

Moreover, he once declared himself perfectly well satis-

fied, that this his willing and determined purpose to submit to the approaching sufferings and death, in obedience to the commandment of God, and to execute the designs of the divine benevolence for the salvation of mankind, was highly acceptable and pleasing to his Father, and rendered himself the object of his most special favour. Therefore (saith he) doth my Father love me, because I lay down my life. (John x. 17, 18.) With such a composed state of mind and steady resolution had our Lord always looked forward to his approaching death, while yet at a distance.

But, having been a partaker of the human nature and being found in fashion as a man, no doubt, he shared in all the natural weaknesses and blameless infirmities of our mortal frame. Now we know by experience, that the painful ideas of an expected evil will often make much deeper and more powerful impressions upon us, when we apprehend it approaching near and almost instantly seizing us, than while we contemplate it at a considerable distance. Whilst in this situation, persons of well cultivated minds and possessed of a habit of reflection and self-government, can look forward to expected unavoidable sufferings (although with a real and very sensible concern) yet with a certain composed tranquillity and steadfastness, resolved to endure them with submission and propriety. But when the expected sufferings advance into immediate presence, and are on the point of commencing, distress invades the heart much more powerfully, and every preparation of wisdom and fortitude is found scarce sufficient to support it against its own terrors. Such is our natural constitution: such our unavoidable and therefore blameless feelings from the apprehensions of near approaching sufferings.

We know also, by experience, that when the mind is deeply impressed with painful apprehensions, it produces very considerable and prejudicial effects on the nervous system, and through it on the whole animal frame; and reciprocally, when the nervous system and animal frame are much disordered, very great and injurious effects are occasioned thereby to the mind, which is reduced into a very dark, distressing, and uncomfortable state.

It is very true, that, as the constitutions and habitudes of different persons vary exceedingly, so the degree of the mental and bodily sensibilities in different persons is very various; and the proportion also of the reciprocal influences of the body upon the soul, and of the soul upon the body. But take mankind in general, and, I am persuaded, that they

who have attended to, and are acquainted with the human constitution, will readily allow, that this reciprocal influence is very evident and considerable, and produces very important effects to most persons, according as the accidents and events of life are diversified with regard to them.

It is observable in relation to the blessed Jesus, that the Apostle Paul in the 10th chap. of the Epistle to the Hebrews, v. 5, quotes a prophecy of the Psalmist concerning him in these words:—"But a body hast thou *prepared* me;" or, as the marginal reading is—"hast fitted me;" which seems to lead one to conclude, that the body which was prepared for him, was such a one as was best fitted to the office he was to support; and suited to the quality of those duties he was to perform in the world. These were, by no means, of the athletic and heroic kind; a robust, hardy frame and unfeeling habitudes of body therefore were not necessary, or expedient for him: but rather, after having taught men the gentler duties of meekness, humility, patience and submission to the will of God under sufferings, he was to set before them an example of these virtues in his own person. He was to bear our sufferings and share in our sorrows. He was to be tempted, or tried, in all points, like as we are, that he might be touched with a feeling of our infirmities; and in that he himself suffered being tempted, he might be better enabled and disposed to succour them that are tempted. Or, as the Apostle elsewhere expresseth it; "For as much, as the children are partakers of flesh and blood, he himself likewise took part of the same, and of all the infirmities to which they are subjected in the flesh." Now, for these purposes a more delicate constitution and great sensibility of the nervous system seem more adapted: and probably this might be the case with our Lord. But be this as it will.

From the preceding observations, I suppose, it will appear very natural and accountable, that notwithstanding our Lord had formerly spoken concerning his sufferings and death with perfect composure and steadiness, and though he continued still, firm and unmoved, in the resolution of his mind and spirit to endure them, yet, when they drew near, he was more deeply and painfully impressed with the expectation of them, and that these impressions might occasion certain disturbed emotions of his spirits, and these emotions produce violent agitations of his whole frame, beyond what he had ever experienced before.

But let us attend to the several particulars which the evangelists relate concerning the whole of this transaction, and some incidents preceding it.

About three days before this agony in the garden, Jesus, having been informed of a request made by certain Greeks to one of his disciples to be introduced to him, he was thereby reminded of the great accession which should be made to his church by the admission of the gentiles into it; and consequently of his own death, by which provision should be made for their admission, and that a few days only would intervene before that event. On this occasion he found himself so affected by the prospect, that he openly declared, (John xii. 27.) "Now is my soul troubled; and what shall I say?—(shall I say) Father save me from this hour?" So I think (with a very judicious critic,) the passage ought to be pointed, continuing the question to the end of this clause:—he adds, "but for this cause came I unto this hour." As if he had said, "In the near view I have of sufferings and death, shall I indulge this strong reluctance, implanted in animal nature, against them, so far as to petition my Father to excuse me from the obligation, and release me from the necessity of enduring them? No. For it was for this purpose, that I might suffer death, and thereby a mean be provided for the reconciliation of the Gentiles and their admission into the Church of God, that I was sent into the world, and have been conducted by the divine power and providence thus near the important season and event. Wherefore, the matter of my request to him on this occasion shall be this rather; Father glorify thy name. May the knowledge of thy perfections, the honour of thy character, the purposes of thy benevolence and wisdom, and the extent of thy moral government over mankind be effectually promoted by every event thou hast appointed unto me." Observe, I pray you, the steadiness and temper with which our Lord spoke on this occasion concerning his approaching sufferings and death, even when he owned, that his soul was troubled with the prospect.

Let us now proceed to attend our Lord through the several circumstances which we have recorded of his agony in the garden. That evening he had celebrated his last passover; during which he said to his disciples, that he had earnestly desired to eat that passover with them before he suffered. Afterwards he had instituted another religious fes-

tival in perpetual memorial of his own sufferings and death, and of that new covenant, or dispensation of God to mankind, which is confirmed by the shedding of his blood. He then went out of the house and city, where these things had been done, unto Mount Olivet. Probably, it was by this time late in the evening. There he told his disciples, "all ye shall be offended because of me this night;" for that the prophecy was going to be fulfilled immediately, which saith, "I will smite the shepherd, and the sheep of the flock shall be scattered abroad." At the same time he informed them, that he should rise again from the dead, and promised, that when he was risen, he would go before them into Gallilee. Observe again, with what temper he still spoke of his death, though now in very near view.

After some other discourses with his disciples he left the mountain, and came down to a place in the valley called Gethsemane, where was a garden, to which he and his disciples were wont to resort.

When we consider our Lord in this situation, well-knowing, that the series of his sufferings, which were to end only in death on a cross, was to begin within the space of an hour, or at most two; and that he was going to the place where the first scene would open, through the treachery of Judas; it is natural to conclude, that his mind now laboured with most weighty and affecting thoughts; and perhaps, the darkness and solemn silence of the night might contribute somewhat to urge the painful impression deeper on his spirits; neither doth it seem at all strange, that the labours of his mind, united with the innocent reluctances of nature against sufferings and death, should be too much for his bodily frame, which, probably, was very delicate and susceptible of impressions, to bear them undisturbed; or that great agitations were occasioned by them through the whole nervous system: and that these, in turn, greatly increased the distressed state of his mind. This seems to me to have been pretty much the case with him, and the natural cause of what followed. No doubt, the whole was under the direction of the infinitely powerful and wise hand of his heavenly Father, yet operating, as usually on other occasions, by the stated train of natural causes and effects. Jesus regarded it as a cup which his Father had put into his hand.

(To be continued in our next.)

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

ART. I.—*Saul: a Poem in 2 parts; by William Sotheby, Esq.*
4to.

Whatever disputes may exist about the hero of the *Iliad*, or the hero of the *Paradise Lost*, every body must be convinced that the "Saul" of Mr. Sotheby might with much greater propriety have been called "*David*," who is indisputably the principal figure in six, and the most interesting in eight of the books of which this poem consists.

Without a strict attachment to the laws which critical writers, ancient or modern, have established for epic song, we think Mr. S. has chosen a very difficult subject, and we are sorry to add, that in his management of it, we have experienced considerable disappointment. We had imagined that with proper skill, a poem, upon the character and history of Saul, might have been constructed, full of melancholy interest: in which Saul would have been conspicuous, not wholly corrupted by his elevation, and entitled to more than compassion in his fall.

With two exceptions, the brief history of Saul which is furnished by the sacred historian is abridged rather than expanded by the poet's fancy, and moulded by his knowledge of the human heart, so as to exhibit a man in whom unusual

prosperity has wrought its worst moral effect, a man subjected to the most complicated distress which may be imagined to attend the fall of one who, with his virtue, lost not the remembrance that he was once virtuous and happy.

By the author's rigid adherence to the phraseology of the scriptures, from which he seldom departs except by some awkward inversion to suit his measure, we are constantly liable to apprehend that we are attending a mere copyist, and not accompanying a spirited and successful imitator.

Saul is first introduced as "smitten of God," "rebellious," "urged by lust of spoil," a character entitled to our interest only from his sufferings. He afterwards comes before us afraid of engaging, and envious at the courage of the shepherd boy for offering to engage in battle, with Goliath of the Philistines. This envy is exasperated to madness when the daughters of Jerusalem sing "Saul has slain his thousands, and David his ten thousands;" and the monarch of Israel forms his purpose of destroying the youth. After some unsuccessful attempts to accomplish this base and cruel purpose we

nearly lose sight of Saul till towards the close of the poem, when he relents on account of David sparing his life, visits the witch of Endor, sees Samuel, and at length after fighting with the fury of despair, kills himself.

The two exceptions which we have noticed to the general defect in this poem are *the description of Saul troubled by an evil spirit, and his visit to the witch of Endor.* These shew indeed that the poet has not taken a subject—

—*Quid ferre recusent*

—*humeri,*

but that his defects must be attributed to the want of that "*labor improbus,*" without which no talents will enable their possessor to obtain the wreath destined to adorn the brow of the successful votary of the epic muse. In a happy moment of inspiration the poet gives this fine description of the spirit, by which Saul was distressed:—

And oft gay scenes of blissful days
gone by,
O'er Saul came troublous. Then,
distinctly seen,
A form accordant with each vision,
rose
Before him. Now the spectre
shape put on
Bright imag'ry of one in bloom
of years
Just opening into manhood. On
his brow
Dwelt peace, dwelt innocence,
dwelt gentle joy.
Gay hope and youthful ardour
brightly beam'd,

Like sunshine from the radiance
of his eye

Looking delight on all, That
form was Saul:

Saul beautiful, Saul guiltless,
Saul belov'd,

Unscptre'd yet, not wearing other
pomp

'Than youth's celestial graces.

Such its shape.

1st Book.

The second book is chiefly occupied with a description of the armies, and with addresses made by Abner to each of the tribes distinctly; and these addresses we are constrained to acknowledge appeared to us intolerably heavy.

We have heard of some persons invited to be guests at a feast, who pleaded naturally enough such excuses as these,—“One said I have bought a yoke of oxen, and I must needs go and prove them, I pray thee have me excused: and another said, &c. ;” the parable is well known. But there is peculiar originality and we fear very little conformity to truth or nature in these excuses adopted in the heat of battle, to justify the soldier in quitting his post. Let the reader judge.

—Some made plea

Of roofs new rais'd, not dedicated: Some

Of vineyards newly set, whereof their hands

Had gathered no increase: others alleg'd

Vows incomplete, the bonds of love betroth'd.

—And these, shameless, fled

Each one his way, and spread Hath stirr'd thee up, *thou, God,*
 throughout the host my blood accept!
 Distrust, and foul disorder, and But if the sons of men, light on
 dismay. thy head

Page 50. The vengeance : thou whose rage
 has driv'n me forth

With regard to the versification, *From out the Lord's inheritance,*
 we meet with such expressions, and said." &c.

Page 179.

as the following, which will strike every reader, and which we have selected with no difficulty—

The following is the description of Saul vowing at the altar the destruction of David—

—Shall on his people bring
 Peace down. Page 60.

From the clear brook
on way
 He chose five polish'd stones.
 Page 71.

And this account of a conquered city—

—They cry to heaven,
 Its dwellers, smitten with Saul's
 merciless sword,
 Woman, and man, and suckling,
 yea the ox,
 The ass, the sheep, all smitten of
 the sword,
 By the fell Edomite, *at word of*
Saul
 Slain all. Page 181.

Again—

—“ Who offend
 Saul, though the nation hails
 them, lov'd of God
 Saul slays : the congregation looking on.
 Page 106.

“ If evil and transgression in my
 hand
 So may thy servant perish ! If
 the Lord

He spake
 And o'er the altar bow'd. None
 heard his prayer.
 His pale lip quivered with th' un-
 quiet mind
 And suddenly, it seem'd, strange
 darkness fell
 Around him. Loud his groan
 was heard of all.
 He starts : and from the sacred
 feast, untouch'd,
 Speeds : and in merciless ven-
 geance, fiend possess'd,
 Broods o'er th' unutterable fell
 resolve,
 Vow'd at the altar : vow accurst
 of blood,
 Vengeance against the chosen one
 of God. Page 88.

We add, as the catastrophe of
 the poem, the death of Saul.

Saul rushes 'mid the battle, slaugh-
 ter round,
 Terror and fell destruction. Is-
 rael flies.
 Thy mountains, curst Gilboa !
 stream with blood.
 Around their king and sire, his
 valiant sons
 Fight, fall, and perish. Lo ! the
 monarch, lone,

Pierc'd with sore wounds, the ja- The sacrificial fire. Alone in
velin in his flesh, front
Looks round, and as the battle Stood David. Whom before, with
rolls away, hymns and shouts
Firm fixing on Gilboa's brow his Selected ministers, in mystic
sword dance,
Self slain expires. Page 186. Mov'd circling, like the planets
in their course.

But the principal and generally Some, giddily in mazes, as they
the best parts of the poem relate whirl'd,
to David, who is introduced so Deep gash'd with frequent stab
as to pre-possess the mind of the their flesh, and drank
reader with the belief that David The dark blood as it spouted
has seized the poet's heart and is to from the womb.
be the hero of the piece. 'The Some in their grasp, large bulk
difficulties in which he is involved, of writhing snakes
are related in such a manner as to Held, front to front, and fear-
lead us to expect the honour which less of their fang,
attends him at the close of the Ceas'd not devouring, piece
poem. 'The interview of Samu- meal. Moloch, thus,
el with David when he annointed O'er limbs of mangled victims,
him as king-elect is well de- self devote.
scribed, and were it not that Past through the porch. At once
we have the archetype of the one shout burst up
"prophetic vision," constantly Of adoration. Silence deep en-
in our mind, it would appear sued.

Candid reader! Impute not The son of Jesse, then, with
the rigid adherence of Mr. S. to other mien
the language of scripture, to Than one of reason reft, and
his veneration for the sacred books, prophet voice
whose "dots and tittles" he would Terrific cry'd aloud, "Jehovah,
not venture to misplace: for hear!
when it pleases his fancy, he Thou living God, sole Lord of
can fearlessly alter the circum- Heaven and earth,
stances, and in the face of a Hear and avenge!" In thunder
simple narrative, in which David, God reply'd.
by feigning madness is made to The mountain bow'd, the rent
escape from Gath; Mr. S. can rocks burst, the cave,
give the following high-wrought Beneath the staggering throng
and not unpoetical account of reel'd to and fro:
his deliverance. If you can for- The sacrificial fires were dark-
get the truth, you may be pleased en'd all:
with the fiction. The idol, dash'd in pieces, on
the flint

Around Fell, thundering. Madness siez'd
The God, writhed shrieking in- the ministering priests,
fants, doom'd to feed And as the cave with yell of
Demons rang,

Frenzy and death, throughout, the Hebrew past
 Lone and unhurt, from Gath's devoted walls.

Upon the whole, we have no doubt but that the poem with considerable alteration and amendment, would become an interesting and pleasing poem upon "David;" but it must be re-made and receive great additions of *thought and facts* before it can become a poem that does justice to the subject of "Saul."

P. R.

ART. II.—*A Summary View of the Evidence and Practical Importance of the Christian Revelation, in a Series of Discourses addressed to young Persons, by Thomas Belsham, Minister of the Unitarian Chapel in Essex Street. John-son, 1807. pp. 204. 8vo.*

(Continued from page 274.)

"In laying open the hidden treasures of divine wisdom contained in the holy scriptures, much," says Bp. Lowth, "hath been done; and much still remains to be done:"—an observation particularly applicable, we conceive, to the writings of the Old Testament. "The evidence of the Christian revelation from the testimony of the Jewish scriptures," which forms the subject of Mr. Belsham's fourth discourse, (Luke xxiv. 27.) will probably be found clearer and stronger in proportion as those scriptures are accurately understood.

"It cannot reasonably be doubted," remarks our author, (p. 110,) "that the prophecies relating to the Messiah were correctly applied by our great instructor".—We are fully of the same opinion: yet, from various causes, the argument from Jewish prophecy is still involved in considerable obscurity.

Mr. B. prefaces his statement of this evidence with admirable ingenuousness and candour:—

"I have no doubt," he declares, (pp. 111. 112.) "that there are (some) persons to whom the evidence of the divine authority of the Christian religion from the prophecies of the Old Testament, is in the highest degree satisfactory and convincing. With regard to myself, I must confess that it does not convey to my own mind that clear, and, I can almost say, unhesitating assurance which I derive from an attention to the philosophic, the historic, or the internal evidence. Not that I think the prophetic evidence is essentially defective. But I find it difficult to satisfy myself that I fully comprehend the true meaning and intent of the prophetic language. Upon the whole, however, I regard the evidence from the Old Testament as very considerable, and as calculated to make a strong and serious impression upon a candid, serious and intelligent mind; and, in connection with the evidence already produced, it decisively establishes the truth and divine authority of the Christian religion. I now, therefore, proceed to exhibit that view of it which to my own apprehension is most satisfactory, and least liable to objection and cavil; and, in order to this, it must be proved, First, that the Hebrew nation was favoured with a revelation from God,—and Secondly, that

* Visitation Sermon at Durham, 1738, pp. 23, 24, 2nd Ed.

the sacred books of the Jews contain a series of prophecies, which received their proper accomplishment in the person and character of Jesus of Nazareth."

In Mr. B.'s judgment "the truth and divine authority of the Christian religion, may be, and has been proved, independently of the truth of the Jewish revelation." (p. 113.) Our readers, we trust, will examine this assertion for themselves. But least any of them be offended by the apparent novelty of the preacher's doctrine, we recommend them to peruse the very sensible remarks of Dr. Paley on the connexion of Christianity with the Jewish history*.

"—I scruple not to allow," adds Mr. B. "that a man may be a *sincere* Christian, a rational and firm believer in the divine mission of Christ, and a humble, virtuous expectant of immortality by him, who may at the same time hesitate to admit the divine legislation of the Hebrew law-giver."

Such persons we have known, and, if credit may be given to a man's own declaration†, and to the testimony of his most intimate friends concerning him, such, undoubtedly, was the late learned and ingenious Dr. Geddes.

It is an important question, whether the institute of Moses be, in any part of it, binding upon the Christian? The reply of the author before us is decidedly in the negative: but we should have been happy if the nature and limits of his dis-

courses had permitted him to state the reasons of this opinion. Our Lord certainly speaks of himself as come not to destroy but to fulfil the law; and his appeals to it are solemn and repeated. We believe the true interpretation of his language to be that the object of his mission was to verify some of the Jewish prophecies, and to give full effect to those precepts of the Mosaic dispensation which are purely moral. In what manner he has accomplished the latter of these purposes, we perceive in his sermon upon the mount. Consequently, though the disciple of Christ has nothing to do with the law of the Hebrew legislator, as such, he is under an obligation to obey those of its injunctions which his master has sanctioned and improved, and incorporated with *christian* morals.

This writer, however, does not look upon the man who, professing the doctrine of Jesus, suspends his faith in the Jewish revelation as a *well-informed* believer, (p. 115.) He may be a sincere and, in a practical view, an eminent christian: yet his judgment may in this instance be defective. We heartily approve of this discrimination.

In order to make way for the proof that the Hebrew nation was actually favoured with a revelation from Heaven, Mr. B. sets aside the popular notion of the plenary inspiration of all the books of the Old Testament, and of every thing contained in them. Of this supposition he says,

* View &c. Vol. ii. pp. 292—298, 8th edition.

† See the Latin verses, "*ad amicum mei amantissimum J. D.*" at the end of *Critical Remarks*, &c.

"Nothing was ever more replete with absurdity, or ever gave a fairer handle, (a keener edge,) or a more irresistible force to the objections and to the sarcasms of infidelity."

This sentiment we shall not at present canvass. The figurative language under which it is partly conveyed is surely incorrect.

Mr. B. waves the question, whether the pentateuch was written altogether, or partially, by Moses, or whether, as some learned men have contented, it was the compilation of a later writer, and he properly considers it as not at all essential to the proof of his proposition to suppose or to maintain that the pentateuch is perfectly correct and authentic as a narrative, (116, 117.) These, nevertheless, are very interesting points of inquiry; and our theological students would perhaps, be materially assisted in the investigation of them by—what is now a grand desideratum—an English translation of Eichhorn's Introduction to the Old Testament.

Our author assumes that the Jewish scriptures are at present, with little or no variation, the same as they were at the close of the Babylonian captivity, 500 years before Christ; the grounds of which assumption he concisely represents, (117—119.) He further takes for granted that the main facts of the Jewish history are true, (119—121.)

From the just and sublime notions entertained by the Jews, of the character and attributes of the Supreme Being, and especially from their confirmed belief in the unity of God, he deduces

the conclusion that they were favoured with a divine revelation; (121—128,) and he here observes (127,) that the most enlightened sages of heathen [and Jewish] antiquity were strangers to some familiar reasonings derived from present appearances in behalf of the leading doctrines of natural religion. By *the sages of Jewish antiquity* we conceive him to mean the anti-deluvian patriarchs: but there is some ambiguity, if not inaccuracy, in his expression.

Mr. B. infers the substantial truth of the history, both of miracles and of ordinary events, contained in the Jewish scriptures, from the fairness and impartiality of the historians, (128—131.) The characters which they describe are various: some were exemplary—others, wicked; and if we admit, upon the faith of the Jewish historians, that David was a murderer, and that Solomon was an idolater and a voluptuary, we are directed by the preacher to admit likewise, upon the credit of the same impartial writers, that Moses was a divinely authorized legislator, and that Isaiah was an inspired prophet, (130) We think, however, that this consideration is not stated with Mr. B.'s accustomed closeness and precision. It is beyond doubt a presumption of the authenticity of the Jewish history contained in the scriptures, that the vices of favourite and illustrious characters are there recorded: but though the credibility of the writers may be sufficient to establish the guilt of David and of Solomon in particular transactions, yet it is not equally, or in the same manner,

John Peter Hankey, Esq.

sufficient to prove the divine legation of Moses and the inspiration of Isaiah. These points we admit, not, strictly speaking, upon the credit of the authors in question, but upon a conviction, which results from our own inquiries, that the Hebrew legislator performed works and delivered doctrines that bespeak a divine interposition, and that the predictions of the Evangelical prophet have been verified in striking and appropriate events.

These and other prophecies in the Jewish scriptures—prophecies relating to the Jews themselves, and those which apply to the surrounding nations, are briefly stated by Mr. B. (131—140.)

Some remarks follow on the testimony which is borne to the

divine mission of Christ by the prophets of the Jewish dispensation, (140—159.) Upon the reference made to them by our Lord in Luke xxiv. 13, it is well observed that, as Emmaus was at the distance of only seven miles and a half from Jerusalem, and as Jesus and his two disciples could hardly be supposed to occupy more than two or three hours in walking to it, the predictions relating to himself, all which he explained in that short space of time, are not so numerous as many persons believe, (143. note 28.)

The prophecies cited and shortly illustrated by Mr. B. are Deut. xviii. 17—19. Isa. lii. (at the conclusion,) and liii. and Daniel. ix. 24. which is interpreted in the words of Dr. Blayney.

(To be concluded in our next.)

OBITUARY.

May 6, after a few hours illness, aged 36, JOHN PETER HANKEY, Esq. Alderman of London, Colonel of Volunteers, and a considerable Merchant. The circumstances of this gentleman's death, were peculiarly affecting. He had declared himself one of the Candidates for the representation of the City in the new parliament, and had been indefatigable in his canvass. The great mercantile interests were in his favour, and besides his personal qualifications, he was assisted in the public opinion by the circumstance of being the great grandson of Sir John Barnard, a representative of the city for nearly 40 years, who, by parliamentary talents, was so much distinguished from those who have succeeded him, as to be both feared and respected by the able minister of his time, Sir R. Walpole. On the eve of the day of election, Mr. H. was seized with an alarming disposition, at-

tributed to some mismanagement during the excessive fatigue of his canvass, and while Mr. Lushington late M. P. for the city, was ably describing to the Common Hall his friend's qualifications for a Representative, he was at that moment declared by his physicians to be dying, and in two or three hours he expired, leaving a widow and four children.

"This is the state of man, to-day he puts forth

The tender leaves of hope, to-morrow blossoms,

And bears his bushing honours thick upon him;

The third day comes a frost, a killing frost;

And, when he thinks, good easy man, full surely

His greatness is a ripening,—nips his root."

A similar event occurred, during the

Right Rev. John Douglas, D. D. F. R. S. & A. S.

political life of Mr. Burke, which he has thus finely improved in his speech to the Electors of Bristol on declining the Poll: "Gentlemen, the melancholy event of yesterday reads to us an awful lesson against being too much troubled about any of the objects of ordinary ambition. 'The worthy gentleman who has been snatched from us at the moment of the election, and in the middle of the contest, whilst his desires were as warm, and his hopes as eager as ours, has feelingly told us what shadows we are, and what shadows we pursue.'" (Works, 8vo. iii. 433.)

May 18, at Windsor, aged 86, the Right Rev. JOHN DOUGLAS, D.D. F. R. S. and A. S. Bishop of Salisbury and Chancellor of the Order of the Garter.

Dr. D. was born in 1721, at Pittenweem, a sea-port town in the county of Fife, where his father was a merchant. His Grandfather, while the Church of Scotland was episcopal, had held the living of East Lothian, in which he immediately succeeded Bishop Burnet of whom the grand-on became the remote successor in the See of Salisbury. After receiving his grammatical education at Dunbar, Dr. D. at the age of fifteen became a Commoner of St Mary Hall, Oxford, and 2 years afterwards removed to Balliol College. In 1742, "to acquire a facility of speaking French," he passed some time in France and Flanders. On his return, having been appointed Chaplain to a Regiment of Guards, he revisited the continent in 1745, where he was present at the battle of Fontenoy, "on which occasion he was employed in carrying orders from General Campbell to the English who guarded the village in which he, and the other generals were stationed." We presume that the spiritual and pacific functions of our divine were now unavoidably suspended as the maxim "*silent leges inter arma*," is peculiarly applicable to the laws of the gospel.

Mr. Pulteney, afterwards Lord Bath, the persevering, and at length successful opponent of Sir R. Walpole, was an early patron of Dr. D. whom he appointed to accompany his son on his travels. "Of this tour there exists a manuscript account in the Bishop's hand

writing. It relates principally if not exclusively, to the governments and political relations of the several countries through which he passed." Returning to England in 1749, he acquired two ecclesiastical benefices on the presentation of Lord Bath. The "Biographical Memoirs" of the Bishop, (attributed to his son,) of which we have already availed ourselves, give the following account of the manner in which he now executed an office undertaken on the Candidate declaring himself "inwardly moved by the Holy Ghost," according to the form of ordination. "He only resided occasionally on his livings, and at the desire of Lord Bath, took a house in a street contiguous to Bath house, where he passed the winter-months. In the summer he generally accompanied Lord Bath in his excursions to Tunbridge, Cheltenham, Shrewsbury and Bath, and in his visits to the Duke of Cleveland, Lord Lyttleton, Sir H. Bidingheld, &c." We know not how far Dr. D. when he became a Bishop might exact or dispense with the residence of his Clergy, but we are persuaded that his celebrated predecessor, the author of "A Discourse of the Pastoral Care," would have been ill-satisfied with such a performance, not to say neglect of clerical duty, where, so far as respects their proper pastor, "The hungry sheep look up and are not fed." We are also of opinion, that this merely occasional residence by which the shepherd so seldom appeared except perhaps at "the shearer's feast," as Milton long ago complained, would do more to promote Methodism than could possibly be counteracted by Dr. D.'s opposition from the press, however acute and able. We refer to his "Apology for the Clergy" against the Methodists, &c. followed by an ironical pamphlet on the same subject, entitled "The Destruction of the French, foretold by Ezechia," both published in 1755.

However unprepared Dr. D. might have been, at least at this period, to exemplify "the character of a good parson," who, according to the poet, "durst not trust another with his care," he had not neglected his studious pursuits amidst the allurements of fashionable life. Already he had entered on a career of literature, not unconnected with

Right Rev. John Douglas, D. D. F. R. S. & A. S.

an important branch of theology, in which he has attained deserved and lasting reputation. In 1750, he published in a letter to Lord Bath, "Milton vindicated from the charge of plagiarism brought against him by Mr. Lauder," followed in 1756 by a Postscript. Lauder, who had been a Schoolmaster in Scotland, commenced in 1747 in the *Gentleman's Magazine*, an attack on the originality of *Paradise Lost*, charging Milton with plagiarism from modern Latin poets, especially from the "Adamus Exul," a juvenile work of Grotius. This charge he repeated in his "Essay on Milton's Imitation of the Moderns" 1750. Dr. Johnson, whose inveteracy to the politics of a Republican, made him ready enough to disparage Milton under any character, contributed a preface and a postscript. Dr. D. from his investigation of the subject, was able completely to detect the fraudulent attempt of Lauder, who, to accomplish his base design, had interpolated the "Adamus Exul" with several verses copied from a neglected Latin translation of *Paradise Lost*. Johnson, though he retained his malevolence to Milton, withdrew his support from Lauder, whom he obliged publicly to confess the fraud, and who sinking into contempt, retired to Barbadoes, where he died in indigence and obscurity.

In 1754, Dr. D. published in 1 vol. 8vo. a work occasioned by Hume's "Essay on Miracles," and of which the design is well explained in the following copious title: "The Criterion; or, Miracles examined, with a view to expose the pretensions of Pagans and Papists; to compare the miraculous powers recorded in the New Testament, with those said to subsist in latter times, and to shew the great and material difference between them in point of evidence; from whence it will appear, that the former must be true, and the latter may be false." In this work, as Dr. Leland observes, (D. W. 3d ed. iii. 336,) will be found "a full proof of the wonderful force of the imagination, and the mighty influence that strong impressions made upon the mind, and vehement passions mixed there, may have in producing surprising changes on the body, and particularly in removing diseases; of which

the author hath produced several well-attested instances, which yet cannot reasonably be pretended to be properly miraculous." To these instances the *History of Animal Magnetism* would have since supplied several curious additions. Dr. D. appears generally to have agreed with Middleton as to the duration of miraculous powers in the Church though he animadverted with some severity upon the language used by that writer in discussing his subject, and which has brought into question his belief in Revelation. The "Criterion" was re-published in 1806 by the author, with scarcely any alterations or additions. "He had many years ago, collected materials for a new and enlarged edition, but they had been mislaid or destroyed by mistake with other manuscripts."

In 1756, Dr. D. again employed his pen to detect imposture in the case of Archibald Bower, a Scotch Jesuit, who had been an officer of the Inquisition in Italy. On his arrival in England, he publicly abjured the Romish religion. When his "History of the Popes" appeared in 1750, it was so well received, that the two first volumes soon came to a third edition; but Dr. D. by three pamphlets written in 1756, 7 and 8, the last entitled "The Complete and final detection of Bower," proved to the satisfaction of the public—that the pretended convert from popery had in 1744, been re-admitted among the Jesuits though he afterwards broke with them again, and that his work, professedly written from original papers, was little more than a translation from the Ecclesiastical History of Tillemont, a respectable French writer, who died in 1698.

After employing his pen during the intermediate years upon a variety of pamphlets, chiefly political, he was engaged to draw up the introduction to Cook's last voyage, in which he very ably marked the progress of maritime Discovery and especially the beneficial effects likely to result from the discoveries of that justly lamented navigator. This appears to have been the author's last publication except a Sermon preached before the Lords in 1789, on that threadbare theme, King Charles's Martyrdom.

Dr. D. was not one of those scholars who have had so much reason to complain that they devoted themselves to "unendowed Philosophy" nor can he be classed among the divines who were left to "starve upon a dog-eared Pentateuch." After enjoying several inferior preferment, in 1787, he was advanced to the Bishopric of Carlisle on the death of Dr. Law. In 1788, he became Dean of Windsor, and in 1791 was translated to the see of Salisbury, to which the office of Chancellor of the Order of the Garter has by custom been constantly annexed. He had been early connected

with the literary characters of his time, among whom Goldsmith has mentioned him in his humorous "Retaliation." Dr. D.'s acquaintance was not confined to his own ecclesiastical communion as he shared considerable intimacy with the doctors, Price and Kippis. His attachment to literature is described as so predominant, that "he was never seen by any of his family, when not in company with strangers, without having a book or a pen in his hand. He retained his faculties to the last, and died in the arms of his son, without a struggle or a pang."

INTELLIGENCE.

RELIGIOUS.

UNITARIANISM IN AMERICA.

A Letter received the 23d of April from the worthy Mr. Vanderkemp, dated 17th Feb. 1807, enables us to add some particulars concerning the state of Unitarianism in that country, to the information which we communicated in our Repository for last December, p. 668.

Previously to the Unitarian Christians at Oldenbarneveld having organized themselves into a Church, Mr. Vanderkemp gave them lectures from time to time, and on Sundays were read to them the sermons and publications of Clarke, Lindsey, Priestley, Price and Toulmin. Mr. Sherman, their Minister, is a young man of great respectability, uncommon talents, and amiable manners. His principal want yet, is books and learned qualifications; but supplied in the former from the library of Mr. Vanderkemp, he promises to make soon a great proficiency in the latter. Mr. Vanderkemp's daughter gave the first example of professing publicly, by baptism, the religion of Jesus. Mr. Sherman's performance on that occasion was masterly. On the next Sunday he preached at another settlement, (it is supposed in Holland's Patent,) five respectable persons, men and women, made a profession of their belief in One God and Jesus the Christ, and were baptised*. An elderly Magistrate made at the same time profession of

his belief in the gospel; but declared he considered baptism as circumscribed to the Apostolic age, which was no obstacle to his acceptance. He then made a pathetic harangue to the assembly to profess Jesus and not to follow his example in delaying it so long. In the next week Mr. Sherman, preaching at Oldenbarneveld, four more of the most respectable characters joined the Church. "You see," says Mr. Vanderkemp, "our labour is not in vain, and notwithstanding the stupid bigotry and intolerant spirit of many of the American Clergy, the kingdom of our Lord and its unadulterated doctrine shall prevail more and more. Mr. Mappa, a gentleman of fortune and influence, leads the van of rational religious worship. The first Deacon has deserted the cause and endeavoured to injure it, but in vain. A worthy Calvinistic Clergyman attacked the articles of the Church creed, which Mr. Vanderkemp defended so successfully, that the Clergyman candidly yielded the argument to him. Another exposed them with bitter violence: whom, as of another stamp, Mr. Vanderkemp, with severity, lashed into silence. Mr. Sherman published in 1805, a Treatise on the Unity of God: which a Clergyman of Connecticut attacked; to whom Mr. Vanderkemp replied, in a Tract entitled "A Wreath for the Rev. Daniel Dow;" to which there has been no answer. Besides the Church, there is formed, at Oldenbarneveld, a Society for promoting

* One of them a magistrate, a man respectable in many views.

the knowledge of the sacred Scriptures, and to bestow premiums on approved dissertations: the Church and the Society both, stand in need of contributions; and the smallest donation, in books or money, would be gratefully received! the expenses of each, fall too heavily at present on Mr. Vanderkemp. They have also instituted a monthly collection to form a library.

The annual meeting of the **SOUTHERN UNITARIAN SOCIETY**, will be held at Horsham, Sussex, on Wednesday, July the 8th, the Rev. Mr. Parker of Lewes will preach the Sermon to the Society, in the Morning, in Mr. Sadler's Meeting-house of that Place; there will also be service in the Evening.

Account of the **ASSOCIATION of WELSH GENERAL BAPTISTS**, from one of the Ministers.

"May 19, at three o'clock in the Evening, we met at Newcastle Emlyn. W. Morris began the service by giving out a hymn and praying. Brother Moses Williams of Llandyfane, preached from John, iii. chap. 16 verse. Brother Thomas Jenkins, of Swansea, from Isaiah, lv. chap. 7 verse, who also concluded the service. May 20. We met at Cardigan at ten o'clock in the morning. Brother John Simon of Cwmdie began the service. Brother Thomas Jenkins, of Swansea preached from Luke, xiii. chap. 31 verse. W. Morris from the Second Epistle to the Thessalonians, ii. chap. and latter clause of the 16 verse. Brother Moses Williams, from Deuteronomy, xxxii. chap. 3 verse. Brother James Davies, of Rheddygaia, concluded the service. We met again about three o'clock in the afternoon, and read the letters from the Churches. All of them are at peace among them selves, and most of them had some members added last year. The whole increase last year is 100. We resolved upon a plan, which in my opinion is likely to be of great utility for spreading the cause in some future time; that is, that every member in our Societies, who is able, shall be desired to give a penny or more, according to his or her ability, either weekly or monthly, towards making a fund to support itinerant preaching, and other exigencies. The treasurer and

committee are hereafter to be appointed. Our next yearly meeting is to be at Wick, in the vale of Glamorgan-shire, 1st Wednesday in June; Brothers David Davies and Evan Evans, Newcastle and James Davies Reddygaia, to preach. Some two to preach at Norage, the preceding Evening.

W. M."

MISSIONARY SOCIETY. The *Thirteenth General Meeting* of this Society, was held in London on the 13, 14 and 15th days of May, 1807. The religious services commenced on Wednesday morning, May 13th, at Surry Chapel. Mr. Newton, of Wilham, Essex, preached the Sermon, from Ps. 72, 17. "All nations shall call him blessed." "from which he pointed out the state of the nation destitute of the knowledge of the Messiah—the genuine effect of that knowledge, where it is obtained—the universal prevalence of it hereafter—and the duties incumbent on us who are favoured with it." The Sermon in the Evening of the same day, was preached at the Tabernacle, Moorfields, to an immense auditory, by Mr. Jack, of Manchester, from Isa. xxvii. 6. "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the earth with fruit." "From hence a view was taken of the future prosperity of the Church, in its number, vigour, beauty, fruitfulness, joy, stability and extent, as the effect of divine influence."—Tottenham-Court Chapel was filled on Thursday Evening, before the time of service. The sermon was preached by Mr. Griffin, of Portsea, from Ps. cii. 13. "Thou shalt arise, and have mercy on Zion: for the time to favour her yea, the set time is come." "In this discourse, the preacher considered the sign of the time favourable to the cause of Missions, viz. the present state of Society in Europe and America—the analogy between the events of the last 300 years, and the present affairs of Europe—the relative situation of Britain, and the aspect of prophecy on the success of missionary efforts." On Friday morning, a great congregation, as usual, assembled in St. Saviour's Church, where the discourse was delivered by Dr. Drapeau, of London, from Matt. xxviii. 18—20; the apostolic

commission. "In this scripture, the preacher directed the attention of the Society to the command of Christ, to disseminate his gospel among all nations—his instructions as to the manner of doing it—and the promise of his presence as the ground of encouragement to Christian Missionaries." On the Evening of the same day, such members and friends to the Society as were "stated communicants of some Evangelical Society," to the number of 2000, received the sacrament together, at Sion Chapel. Dr. Hawes presided on this occasion. Above 40 ministers were engaged in the service. Great order and decorum were preserved. Collections were made at the several places of worship, as under—

Surry Chapel	£ 255	16	8
The Tabernacle	148	18	4
Tottenham-Court Chapel .	149	5	0
St. Saviour's Church . . .	153	4	6
Sion Chapel	162	13	4
Total	869	17	10

In connection with the collections, it is stated in the official account of the anniversary, "that a short time since, a pious lady presented to the Society a beautiful diamond ring, of considerable value, desiring that it might be sold, and the produce applied to the objects of the Society, especially to the support of their mission to the Jews."

No particular Intelligence is said to have transpired at the meeting concerning the objects of the mission, nor as far as yet appears, is any new missionary plan adopted. The Report of the Directors and the Sermons are to be published. It is reported by some that have been in the habit of attending the Missionary meetings, that this was less interesting and less excited the passions, than any preceding one, though not less numerously attended; whether it be that the original Otahaitian scheme has nearly, if not completely, failed—that the projects of the Society are no longer novel—or that the preachers were less able and popular, than those that went before them.

The establishment and preservation of such a vast Society, is a great and generous effort of Christian zeal. We shall rejoice if its funds are not again

wasted on South Sea schemes; though it is too much to expect that such a mighty machine should be always directed by adequate wisdom.

LITERARY.

Mr. BRANSBY, of Dudley, is preparing for the press—to be published by subscription, in 2 volumes, 12mo. price 9 shillings; Sermons for the use of Families. His design is to supply Unitarian Christians, with some plain, impressive discourses, which, while they are calculated to assist in forming and strengthening a spirit of enlightened piety and active virtue, are also unexceptionable in point of religious doctrine. He intends to select and reprint, with the permission of the respective proprietors of the copy-right, the Sermons, which he conceives to be best suited to his purpose amongst those already published, especially such as are least known, inserting at the same time several original discourses, which some respectable dissenting ministers have engaged to furnish. Trusting that the work, should it prove acceptable, will contribute, under the divine blessing, to extend the influence of the pure and simple doctrine of the gospel, as it may render Christian worship and instruction in families more practicable and interesting, Mr. Bransby pledges himself to spare no pains in the execution of his plan.

It is intended to publish, in a short time, AN ENCYCLOPÆDIA OF MANUFACTURES. The work will comprize accounts of every principal manufacture obtained from the manufacturers themselves. Every raw material will be traced from its growth, until it be delivered into the hands of the work-man, and the various modes in which it is worked up will be explained. Actual improvements will be stated, possible ones suggested. An account will be given in what places of the United Kingdom metals, and other useful minerals have been discovered; which of these are worked, and which yet lie untouched by man. The foreign articles of importation for manufactures will be elucidated, and tables of customs, &c. given. The staple commodity of every town and district will be pointed out, together with the names of the principal manufacturers. The undertaking may probably be com-

pleted in 8 or 10 volumes, 8vo. A part, price 3s. containing six sheets of letter press, will be published every two months. The first part will appear in a few months. The work, we believe, will be principally conducted by Mr. John Clennell, of Newcastle upon Tyne, F. S. A. Edinburgh and Perth, assisted by literary men in England and Scotland. We are happy to learn that the professors of Aberdeen Old and New College, and Glasgow, have offered every assistance in their power, and hope their example will be followed by others in similar favourable situations.

AN EXPOSITION of the Historical Books of the NEW TESTAMENT, with Reflections subjoined to each Section, by the late Rev. Timothy Kenrick, will appear in the course of this summer. It will form three volumes, in royal 8vo.

Mr. JOHN HILL, Merchant, Hull, author of Letters in vindication of the Methodists, &c. has in the Press "Thoughts on the late proceedings, and discussions concerning the Roman Catholics." It is expected to be out during the present month. (July.)

Mr. NIGHTINGALE's Work on the Wesleyan Methodists, is now published in a thick octavo Volume, under the title of "A Portraiture of Methodism, being an impartial view of the Origin, Progress, Doctrines, Discipline and Manners of the Wesleyan Methodists; in a series of Letters addressed to a Lady." This work has already excited considerable interest, and will, we doubt not, have a very extensive circulation.

The same author has also nearly ready for publication, a volume of Original Poems.

MISCELLANEOUS.

BRIEF MEMOIRS OF CAPT. PAUL CUFFEE.

(Concluded from p. 287.)

His owners sent him off to Philadelphia to dispose of his cargo. His pecuniary circumstances were by this time so much improved that he resolved to re-commence business on his own account. While in Philadelphia he purchased iron necessary to make bolts and other work suitable for a schooner of 60 or 70 tons, and soon

after his return to West-port the keel for the new vessel was laid. In 1795 his schooner of 69 tons burthen was launched, and called "The Ranger." Paul possessed two small fishing boats, but his money was exhausted and the cargo for his new vessel would require a considerable sum beyond his present stock.

To supply his wants he sold his two boats and placed on board his schooner a cargo valued at 2000 dollars. He had not sufficient information of the commercial condition of the different parts of the United States to direct him on such a course as would yield a certain profit on his cargo, but he supposed some of the Southern States would furnish a market where he could trade without loss. He sailed to Norfolk on the Chesapeake Bay, and there learned that a very plentiful crop of Indian corn had been gathered that year on the eastern shore of Maryland, and that he could procure a schooner load, for a low price, at Vienna, on the Nanticoke river. Thither he speedily sailed, but on his arrival the people were filled with astonishment and alarm. A vessel owned and commanded by a person of colour, and manned with a crew of the same complexion, was unprecedented and surprising. The white inhabitants were struck with apprehensions of the injurious effects which such circumstances would have on the minds of their slaves, but perhaps they were still more fearful that, under the veil of commerce, he had arrived among them with hostile intentions. They probably suspected that he wished secretly to kindle the spirit of rebellion and excite a destructive revolt among their slaves. Under these notions several persons associated themselves for the purpose of preventing Paul from entering his vessel or remaining among them. On examination, his papers were found to be correct, and the Custom-house officers could not legally refuse the entry of his vessel. Paul combined prudence with resolution. Although his schooner was entered in opposition to the association, he did not assume an air of triumph, or use the language of defiance to his opposers. He conducted himself with candour, modesty and firmness, and

all his crew behaved, not only inoffensively, but with a conciliating propriety. In a few days the inimical association vanished and the inhabitants treated himself and his crew with respect and even kindness. Many of the most respectable people visited his vessel, and in consequence of the pressing invitation of one of them, Paul dined with his family in the town. Instead of enmity he received cares; such is the consequence of good sense, candour and good conduct, they frequently convert enemies into friends. In three weeks Paul sold his cargo and received into his schooner 3000 bushels of Indian corn. With this corn he returned to West-port; that article being in great demand; his cargo sold rapidly, and yielded him a profit of 1000 dollars. He reloaded his vessel, sailed for Norfolk, sold his cargo and took in another, which, on his return proved as profitable as his first voyage. The home market was now amply supplied with corn, and it became necessary to seek a different employment for his vessel. He sailed to Passamaquoddy in search of a cargo. When he arrived at the river, James B. Jan, a merchant of Wilmington (Delaware State) made him a liberal offer for his vessel to carry a load of plaister. Paul thought the proposed price for the freight would equal the profits of any other business he should be likely to do there, and embraced his terms. Some time in the year 1797, he took on board the load of Gypsum and proceeded to Wilmington, (Delaware.) Since that period one or other of the vessels in which Paul is concerned has annually made one or two voyages to the same port.

During the year 1797, after his return home, Paul purchased the shoemaker's shop, and the adjoining farm, in which he had planted his little family, where he commenced the business of merchant sailor. For the farm and its improvements he paid 3,500 dollars, and placed it under the management of his brother, who is a farmer.

By judicious plans, and diligence in their execution, Paul has gradually in-

creased his property, and by uprightness of conduct he has gained the esteem and regard of his fellow-citizens. In the year 1800 he was concerned in one half the expenses of erecting and equipping a brig of 162 tons burthen, which portion he still holds—To his brother belongs one-fourth, and the other fourth is owned by persons not related to his family.

The ship Alpha, of 268 tons carpenter's measure, of which Paul owns three-fourths, was built in 1806. Of this vessel he is the commander; the crew of which consists of seven men of colour, all of whom are related by blood to their Captain. The mate, Thomas Wainer, a nephew of Paul Cuffee, has been intusted as captain with a brig during two voyages to Europe—his talents are fully adequate to his present station, and his character renders him worthy of it. The ship is now under charter from Wilmington, Delaware, to Savannah in Georgia, and from thence to Liverpool in England. On his arrival in England, Paul had the offer of a freight by William Rotch, jun. of New Bedford, (Massachusetts) from Liverpool to Russia, and from thence to some part of the United States.

William Rotch, jun. is a very respectable member of the Society of Friends, and a merchant whose unimpeachable character is well known in the United States, and in many of the mercantile cities of Europe. He has known Paul Cuffee for many years, and the confidence which he reposes in him is a very strong testimony in favour of Paul's abilities and honesty.

There are two circumstances of some importance in the life of Paul Cuffee which should not be passed over in silence. The time when they took place is unknown to the writer of this memoir, but he has correct knowledge of their particular facts.

Paul and his brother John Cuffee were called on by the collector of the district in which they reside, for payment of a personal tax. It appeared to them that, by the laws of the constitution of Massachusetts, taxation and

the whole rights of citizenship were united—If the laws demanded of them the payment of personal taxes, the same laws must necessarily and constitutionally invest them with the rights of representing and being represented in the State Legislature. But they had never been considered as entitled to the privilege of voting at elections, nor of being elected to places of trust and honour. Under those circumstances, being divested of the rights of Freemen, they believed themselves exempted from the burthens of taxation, and therefore refused payment of the demands. The collector resorted to the force of the laws to obtain the amount of the taxes. After many delays of the judicial procedure and vexatious entanglements of the law, Paul and his brother deemed it most prudent to silence the suit by payment of the demands. But they resolved, if it were possible, to obtain the rights which they believed to be connected with taxation. They presented a respectful petition to the State Legislature, stating their condition and requesting the passing of such a law as should clear up the uncertainty, and either exempt all persons of colour from liability to taxation, or insure for them the rights and immunities belonging to other taxable freemen. This petition was received and read in the Legislature. From some individuals it met with a warm and almost indignant opposition. There was, however, a considerable majority favourable to their requests. They perceived the propriety and justice of the petition, and with an honourable magnanimity, in defiance of the prejudice of the times, they passed a law rendering all free persons of colour liable to taxation, according to the ratio established for white men, and granting them all the privileges belonging to other citizens. This was a day equally honourable to the petitioners and the Legislature. A day which ought to be gratefully remembered by every person of colour within the boundaries of Massachusetts, and the names of John and Paul Cuffee should always be united with its recollection.

With the other circumstance there are several incidents connected, so peculiarly

delicate in their nature, that we cannot enter into all those minute details which would present a true picture to the mental eye, and give the event all that interest which properly belongs to it. We must at present be contented with a general and brief history of the fact. Paul had experienced the many disadvantages of his very limited education, and he resolved, as far as it was practicable, to relieve his children from similar embarrassments. The neighbourhood had neither a tutor nor school-house. Many of the citizens were desirous that a school should be established. Paul proposed a meeting of the inhabitants for the purpose of making such arrangements as should accomplish the desired object. The collision of opinion respecting mode and place occasioned the meeting to separate without arriving at any conclusion, several meetings of the same nature were called, but all were unsuccessful in their issue. Perceiving that all efforts to procure a union of sentiment were fruitless, Paul set himself to work in earnest, and had a suitable house built on his own ground. A master was procured and the school open to all who pleased to send their children. Paul's money paid for the house, but he never demanded rent for it, nor endeavoured to obtain any extraordinary authority in the control or regulation of the school. Is this true benevolence? Let those who read judge for themselves.

We learn that a brig of 100 tons burthen is now, in the latter part of the year 1806, building at West-port, Massachusetts, one half of which is owned by Paul Cuffee.

Since the year 1797, Capt. Cuffee and his coloured crew have frequently visited Wilmington, and their conduct has always furnished strong testimony in favour of the belief that the descendants of Africa are not inferior to Europeans or Americans in moral or intellectual capacity. On being questioned respecting the religious profession of his parents and himself, Paul replied, "I do not know that my father and mother were ever adopted as members of any society, but they followed the Quaker meeting" and as to Paul's religion he has walked in the steps

of his Father, and is willing to give the right hand of fellowship to that people who walk nigh to God, called the children of Light.

Signed on behalf of the

Delaware Society, for promoting the Abolition of Slavery, by

WILLIAM PRICE, President.

Attest, JOHN JONES, Secretary.

* * As a tribute due to merit it may be stated, that there is now resident at Philadelphia, James Torton, a man

of colour, who received an education at the school established by the Society of Friends in that city where he carries on the sail-making business with reputation to himself and satisfaction to his employers, and is engaged in that branch more extensively than any other person at Philadelphia. He possesses considerable property, acquired by his own industry and care, and is very much respected by the citizens generally.

NEW PUBLICATIONS.

A Complete List of Publications on Theology and Morals, FOR MAY* & JUNE, 1807.

* The Catalogue of Books in our last Number was imperfect, owing to an accident at the Printer's.

An Essay on the Humanity of Christ; intended to shew the consistency and utility of maintaining that our Lord Jesus Christ is one of the Human Race. By Richard Wright. 6d.

The Propagation of Christianity not indebted to any Secondary Causes; a Hulsean Prize Essay. By S. B. Vince, B. A. 8vo. 1s.

A confutation of Atheism, from the Laws and Constitution of the Heavenly Bodies, in four Discourses preached before the University of Cambridge. By S. Vince, A. M. F. R. S. 8vo. 4s 6d.

The Causes of the Increase of Methodism and Dissention, and the Popularity of what is called Evangelical Preaching, and the means of obviating them, a Sermon at a Visitation, at Melton, Mowbray, June 20, 1805. With Appendixes. 4s.

A Concise Account of the Rise and Progress of the Missionary Society. 6d.

A General Account of the Book of Psalms with their Use and Place in the Worship of God, &c. By S. E. Pierce, 12mo. 1s 6d.

A Sermon, occasioned by the Death of the late Rev. S. Lavington, of Biddford, by R. Evans, of Appledore; to which is added an Extract from a

Sermon, on the same occasion, by W. Rooker, of Tavistock. 1s.

A Supplement to the Signs of the Times; containing a Reply to the objections of the Rev. G. S. Faber, B. D. in his Dissertations on the Prophecies; and Structures on some of the Interpretations given in that work. By James Biheno, A. M. 2s.

The Works of Epictetus; consisting of his Discourses, in 4 Books, preserved by Arrian, the Enchiridion and Fragments. Translated from the original Greek, by the late Mrs. Elizabeth Carter, with an Introduction and Notes by the Translator: the 4th ed. with Additions and Corrections. 2vols. 8vo. 16s.

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 ERRATA.

In the Obituary of *Edward King, Esq.* in our last No. (p. 280) for "Mora's," read *Morsels*.

In the Review of Griesbach in the same No. (p. 267,) for "Knittle," which occurs twice, read *Knittel*.
